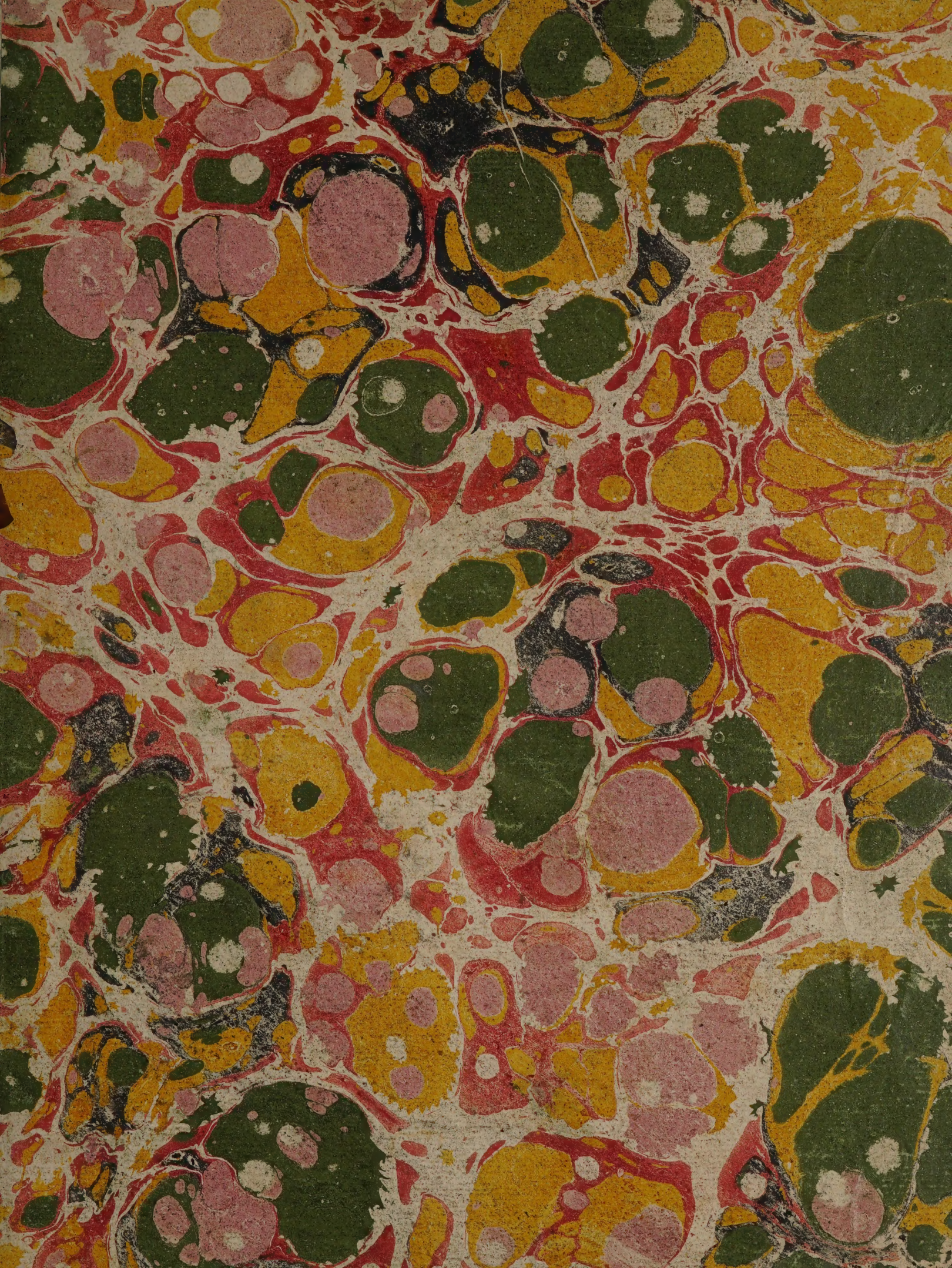






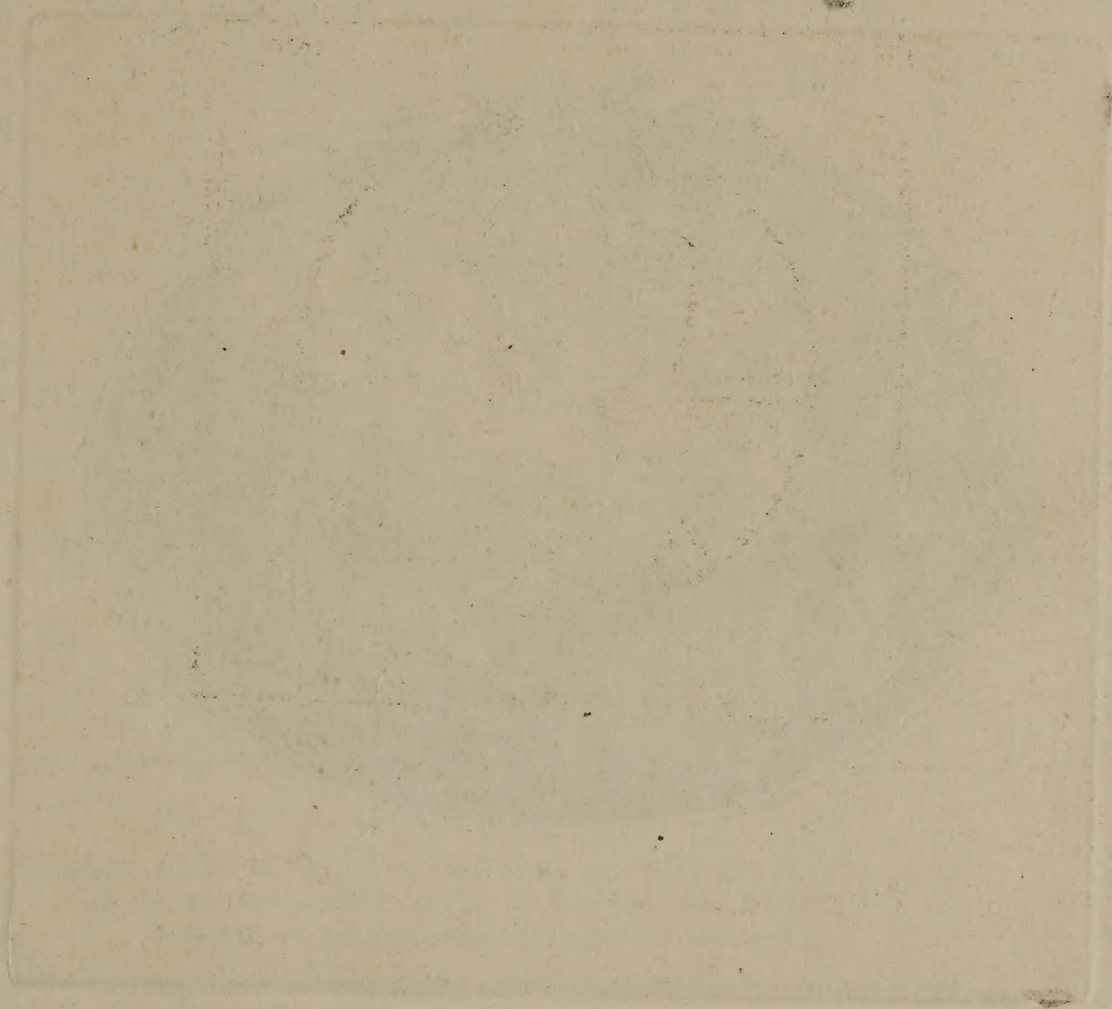
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From the Author.





Charles Richard Johnston Newton 59085

AN
HISTORICAL ESSAY
ON THE
D R E S S
OF THE
ANCIENT AND MODERN
I R I S H:

ADDRESSED TO THE RIGHT HONOURABLE THE
EARL OF CHARLEMONT.

TO WHICH IS SUBJOINED,
A
M E M O I R
ON THE
ARMOUR AND WEAPONS
OF THE
I R I S H.

By JOSEPH C. WALKER,
MEMBER of the ROYAL IRISH ACADEMY—CORRESPONDENT FELLOW
of the ANTIQUARIAN SOCIETY of PERTH,—And HONORARY
MEMBER of the ETRUSCAN ACADEMY of CORTONA.

D U B L I N:
Printed for the AUTHOR, by GEORGE GRIERSON, Printer to the King's Most Excellent Majesty.
M DCC LXXXVIII.

HISTORICAL

P. B. F. A. C. E.

ANCIENT AND MODERN

I. R. I. S.

EARLY CHARTER



P R E F A C E.

HE, who undertakes to elucidate the Antiquities of Ireland, no longer engages in an ungrateful task. The Spirit of literary enquiry is gone abroad in this kingdom, and whoever advances to meet her, is sure to win her smiles. It was not, however, this flattering hope that seduced me again before the tribunal of the public. Numbered with the Royal Academicians of my native country, I deemed it a duty incumbent on me to employ my talents, such as they are, in promoting the object of their union.

The flattering reception with which the Essay on the Irish Dress, in its original state of crudeness, was honoured by that learned body, induced me to consider the subject more deeply and more extensively. Thus
 animated

animated in the pursuit of information, I left no means untried to obtain it. I visited the couch of the aged, and patiently listened to "the tale of other times"; I trimmed the midnight lamp over many a dry annalist, and pored with unremitting attention on many a musty manuscript; I explored the mouldering walls and "long sounding isles" of cloistered fanes, for figures illustrative of my subject,—nay, I even unbarred the gates of death, and entered the tomb in quest of evidences. With what success those enquiries were attended, the Public are now to determine.

But before they decide, it is necessary I should vouch the authenticity of my graphic authorities. In order to this I shall only say, that several of the drawings were made under my own eye, and the rest executed by persons incapable of deceiving him whom they honor with their friendship. But as the attempts of sculpture in Ireland before the invasion of the English, were extremely rude, it may perhaps be objected to some of my drawings that they exhibit English modes of dress. This I readily admit. But as these modes prevailed here, either amongst settlers or natives, they necessarily
fell

fell in with my general design. Sepulchral monuments (it has been justly observed) are so many records of their respective ages.

However ardent I may have been in the pursuit of information, I seldom ventured beyond the Christian Æra, awed by the settled gloom that clouded the preceding ages. But I would not have it inferred from this confession, that I consider the Pagan ages of Ireland as wrapped in impenetrable opacity. Disguised by prejudice, or tortured into deformity by enthusiasm, Irish history, for some ages, hath worn a forbidding aspect; but touched by the Ithuriel's spear, I do not despair of seeing her start up in an engaging form.

It was hinted to me by a friend who perused my manuscript, that I dwell with too much energy on the oppressions of the English, treading sometimes with an heavy step, on ashes not yet cold. But however thankful for the hint, I cannot subscribe to his opinion. I have only related unexaggerated historic truths. This was my duty, and from this duty no mortal frown can make me swerve..

swerve. “ Personne (says Fleury) n’est obligé d’écrire l’histoire ; mais quiconque l’entrepren, s’engage à dire la vérité toute entiere.” But the wrongs of the English only live now in the page of history. Mingling their blood with ours, that brave people have conciliated our affections. We have taken them to our arms, and stifled the remembrance of their oppressions in a warm embrace.

As no historical compilation of the nature of the present work could be completed by the single efforts of one man---and he engaged in a variety of pursuits--- I was necessitated to solicit foreign aid. Several of those learned friends who assisted me on a former occasion, kindly and assiduously promoted the present work ; particularly, the ingenious Mr. BEAUFORD of Athy, RALPH OUSLEY esquire, Colonel VALLANCEY, and the reverend EDWARD LEDWICH. The reverend DANIEL AUGUSTUS BEAUFORT too, during his peregrinations through this kingdom for the laudable purpose of collecting materials for *A Civil and Ecclesiastical Map of Ireland*, employed his pencil in my service. To the pencil also of my Brother and another ingenious kinsman, I have

have many obligations. With them I have visited several remains of antiquity, availing myself of their skill in drawing, while they joined with me in admiring and lamenting many beautiful yet neglected monuments of ages which we are taught to deem barbarous. To the right honourable the Earl of HILLSBOROUGH my thanks are due, and here publicly offered for a curious communication. Several other noblemen and gentlemen have just claims to my grateful acknowledgements.

But it is to the Countess of MOIRA my thanks are most particularly due. "While adorning courts with her presence, and diffusing elegance by her example," her thoughts were still bent on the acquirement of knowledge. Her studies embraced every subject of polite literature, and her mind became replete with useful and elegant information. From the emanations of such a mind, what might not be expected! Condescending to honor me with her correspondence during the progress of this work, there are few pages in either of the Essays, which I am now offering to the Public, that cannot boast some obligation to her Ladyship.

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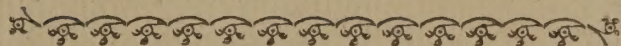
E R R A T A.

Page. Line. Note.

- 14, 13, *for* protected, *read* protects.
- 22, (*y*) *for* the royal crown, *r.* a golden crown.
- 42, 16, *for* difovered, *r.* discovered.
- 46, (*d*) *for* Holingshed, *r.* Holinsfed, *passim*.
- 52, *dele* Note (*t*); the term *shorn*, as there used, being equivocal.

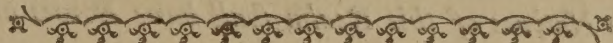
AN
HISTORICAL ESSAY
ON THE
DRESS
OF THE
ANCIENT AND MODERN IRISH.

C O N T E N T S.



An Historical Essay on the Dress of the Ancient and Modern Irish.

A Memoir on the Armour and Weapons of the Irish.



A P P E N D I X.

[No. I.]

*An Account of the Customs, Manners, and Dress of the Inhabitants of The Rosses. In a Letter to the Author.
By the Rev. A—— B——.*

a

[No. II.]

C O N T E N T S.

[No. II.]

A descriptive Catalogue of Irish Implements of War in the Collection of Ralph Ousley, Esq; M. R. I. A. In a Letter to the Author.

[No. III.]

An Account of three Relicks of Antiquity found in Ireland.

[No. IV.]

An Act that the Natives of this Realm shall have Bowes and other Armour. (10 Hen. VII.)

[No. V.]

A List of the Plates illustrating this Work, with Observations.

AN HISTORICAL ESSAY
ON THE
DRESS OF THE IRISH.

ADDRESSED TO THE RIGHT HONOURABLE THE
EARL OF CHARLEMONT:

MY LORD,

WHEN your lordship's elegant and ingenious paper, ON THE ANTIQUITY OF THE WOOLLEN MANUFACTURE IN IRELAND, was first read in The Royal Irish Academy, it occurred to me, that the ancient Irish Dress was a subject of more curiosity than is generally imagined. This induced me to make the present attempt. And I have now the honor to submit to your lordship the fruits of my researches.

A

I shall

I shall commence my enquiries at the Milesian invasion, the point at which the Irish historian and antiquary usually set out. Indeed, commencing even there, we must proceed for a while, with a cautious step; for the traces of chronology being very faint in the history of the Pagan ages of Ireland, and our path of course devious and perplexed, we are every moment in danger of going astray.

How soon after the arrival of the Milesians, the Irish threw off their Clothing of Skins I cannot venture to determine; but am inclined to think, that the dress which obtained amongst them for many centuries, and even to very late times, was introduced into this kingdom by these bold invaders (*a*). In support of this hypothesis I might adduce several plausible arguments; but an historian should only have to do with facts.

I shall therefore wave any attempt to shew the derivation of the Irish dress, and proceed to describe it in its earliest state from our best authorities; then follow it through all the mazes of Irish history, pausing at every stage where it suffered a change in fashion, material, or in ornament.

But our progress is stopped!—At the magic touch of Dr. Keating, an order of knights of the line of Milesius (*b*), armed at all points,

(*a*) It has been asserted by Bede and other writers, that the Cruthneans (a nation so called from the custom of painting their bodies) had intercourses, alliances, commerce and wars with the inhabitants of Ireland, at a very remote period; yet it does not appear that the Irish ever adopted the custom from which this nation derived their name.

(*b*) Called Curaidhe na Craoibhe ruadh, or, the knights of the Red Branch. — O HALLORAN's *Introd. to Hist. of Ireland*, p. 40.

points, starts up before us;—but at the frown of history, they sink again into the shades of night, and only leave behind them a golden collar of exquisite workmanship, now in the possession of Mr. O'Halloran (c). The existence of this collar is indisputable, but its antiquity may be questioned. On so moot a point, I will not offer any opinion. But I cannot repress my surprise at the perfection of the fine arts in so early a period.

Having thus dispatched those airy knights, I shall resume my subject.

The Dress of the ancient Irish consisted of the TRUIS or strait BRACCA, the long COTA, the COCHAL, the CANABHAS, the BARRAD and the BRÔG.

The TRUIS or strait BRACCA (d), was made of web, with various colours running on it in stripes or divisions. It covered the ankles, legs and thighs, rising as high as the loins; and fitted so close to the limbs as to discover every muscle and motion of the parts which it covered.

The

(c) Ibid p. 44. Since writing the above I have learned, that Mr. O'Halloran has parted with this collar; and am informed that it exactly resembled the collar of which Dr. CAMPBELL has given an engraving in his *Phil. Survey of the South of Ireland*. Append. Plate I. fig. 1.

(d) "The Celtic Braccæ, says Mr. WHITAKER, were so denominated from the colours running on them in stripes or divisions." *Hist. of Manchest.* Vol. 1. p. 267. In vulgar Irish we have Bhreacàn — a Plaid.

The COTA was a kind of shirt made of thin woollen stuff plaided, or of linen dyed yellow. This garment was open before and fell so far below the waist as to admit of being occasionally folded about the body, and made fast by a girdle round the loins. Of some the sleeves were short, of others long, coming down to the wrist. (*e*) Plate I. fig. 1. 3. The custom of dying this part of the dress yellow, Spencer thinks came from the east: "it was devised (says he) in those hot countries, where saffron is very common and rife, for avoiding that evil which cometh by much sweating, and long wearing of linen." (*f*)

The

(*e*) Fig. 1. was taken from the shaft of a cross dug up in the church yard of Old Kilcullen, co. Kildare. — Mr. WHITAKER speaking of the Cota of the Celtæ, says, "the trunk of the body was covered with a jacket which the Britons called a Cotta, and we denominate a waist-coat. It was plaided, and open before, had long sleeves extending to the hands, and reached itself to the middle." Vol. I. p. 43. Correc.

(*f*) *View of the State of Irel.* Lord BACON assigns a more delicate, and perhaps as found a reason for the universal use of linen shirts dyed with saffron, amongst the Irish. "The Irish (says he) wear saffroned-linen shirts, which continue long clean, and lengthen life; for saffron being a great binder, oily and hot, without sharpness, is very comfortable to the skin." *Essays*, Vol. II. p. 449, oct. ed. 1787. Lady MOIRA thinks that the Irish rather dyed their linen with a kind of lichen than with saffron, which indeed it is very probable they would have found some difficulty in obtaining in the early ages, while navigation was in its infancy; and I cannot find that the plant was indigenous, or formerly cultivated in Ireland. "The saffron-coloured linen Tunics, (says her Ladyship) in which Camden mentions O'Neil and his followers to have paid their visit to Elizabeth, were not dyed in saffron, but a kind of lichen that grows upon the rocks, and is prepared by the Irish as archil. I have seen of this dye (she continues) and it resembles in the mass, that shade of yellow which borders upon a dark brown." *Archæologia*. Vol. VII. p. 107.



Fig 3



Fig 6



Fig 4



Fig 1



Fig 2



Fig 5

Plate I.



Fig. 6

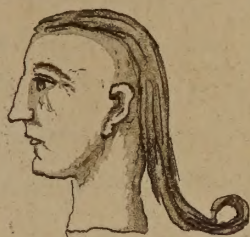


Fig. 5



Fig. 4

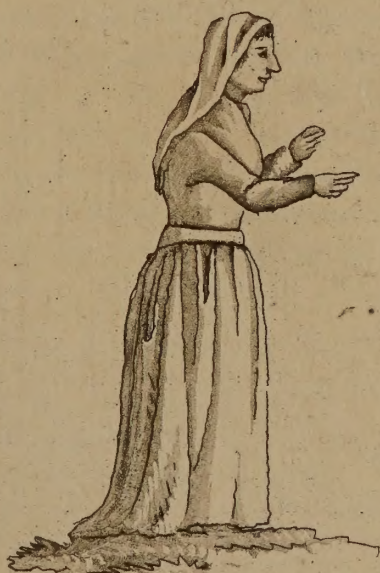


Fig. 3



Fig. 2

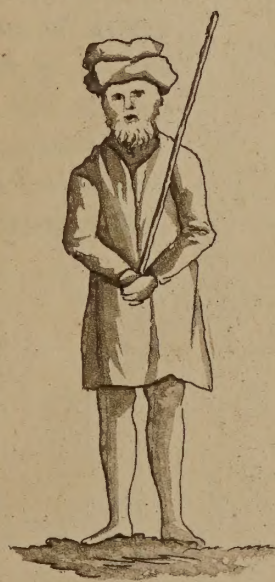


Fig. 1

The COCHAL or COCULA was the upper garment ; a kind of long cloak, with a large hanging collar or hood of different colours (*g*). This garment only reached so low as the middle of the thigh, and was fringed with a border like shagged hair ; and being brought over the shoulders, was fastened on the breast by a clasp, a buckle or DEALG FALLAINNE (or broche,) (*b*) like the garments of the high priests amongst the Jews. (*i*) Plate V. fig. 1. 2. Several of the latter instruments, some of silver, and some of pure gold, have been found in this kingdom, and are still preserved in the cabinets of the curious. (*k*) Plate II. fig. 1. 2. 3. In the field of battle the Irish wrapped the Cochal several times about the left arm, in order to make it answer the purpose of a shield. Thus the Camifolle in the days of chivalry
served

(*g*) This collar, at least in latter times consisted of many rows of shag or fringe worn partly for ornament, partly to defend the neck the better from cold ; and along the edges ran a narrow fringe of the same sort of texture. WARE'S *Works*, Vol. II. p. 175.

(*b*) In the eleventh century, the mantles of the Irish Kings were fastened at the neck with a golden button. See WARNER'S *Hist. of Irel.* p. 424.

(*i*) *Maccab.* Chap. xiv. v. 44.

(*k*) The drawings of the Fibulæ or Broches which I have given in Plate II. fig. 1. 2. were furnished me by colonel Vallancey, and taken by him from the originals which are still extant. The original of fig. 1. is now in the Museum of Trinity College, Dublin. See also *Collect. de Reb. Hib.* Vol. I. Plate I. *Vind. of the Anc. Hist. of Irel.* p. 459. Plate IX. But the most curious instrument of this kind that has fallen under my observation, is in the valuable collection of my friend and brother academican, Ralph Ousley, esquire, of Willsborough, Castlereagh. The form is preserved in fig. 3. but neither my pen nor my pencil can give an adequate idea of the elegant gold filigreen work with which it is inlaid.

served amongst the early French to weaken the force of the stroke of the lance (l).

The CANABHAS or FILLEAD (m) was a large loose garment, not unlike the Cochal, and probably often worn as its substitute. Being thrown on the shoulders it spread over the whole body, and when the hood of the Cochal was drawn over the head, served completely to disguise the wearer. In the early ages the Canabhas was simply the skin of some beast slain in the chase. So Hercules was clad after having killed the Nemæan lion. We shall hereafter find this garment mentioned by Cambrensis, who calls it PHALINGÆ. It was in his time a coarse woollen cloth, stained black or dark purple. Such as were introduced by the Danes, were plaided or striped after the manner of the Teutons. This garment appears rudely sculptured on the cross of St. Boyne, at Monaster-Boice, in the county of Louth; and on a tomb in the abbey of Strade, in the county of Mayo. Plate V. fig. 1. 2. We also find it on a seal of Fedlimid, king of Connaught, given in Harris's edition of Ware's WORKS (n).

The Irish romance writers of the middle ages, give this garment to their royal personages, representing it of a flowing length, and like the regal robes of the east, of a crimson colour (o). In a translation of the
beautiful

(l) *Fabl. ou contes des xii^e et des xiii^e Siecle.* par LE GRAND. Tom. II. p. 278.

(m) Philleadh or Fillead, is derived from fillam, to fold, to plait or wave.

(n) Vol. II. p. 68. Plate I.

(o) Lady MOIRA informs me that the crimson dye in Ireland is produced from a kind of moss treated in a particular manner, which after the preparation is called Corcar, and imparts a crimson colour.

beautiful Irish romance of THE DEATH OF CUCHOLINN(*p*), now before me, it is related, that “ CUCHOLINN rose up suddenly, and as he
 “ was rising up, part of his mantle got under his left foot, and ob-
 “ liged him to sit down against his will: he was ashamed and vexed
 “ at this accident, and rose up again in some confusion, when the gol-
 “ den bodkin in his mantle flew out, and falling downwards pierced
 “ his foot through to the ground.” On this circumstance a learned correspondent observes with equal good sense and ingenuity, “ that there was evidently a grace annexed in those days, to a person’s wearing that Robe without appearing encumbered by it; since the shame and vexation that CUCHOLINN is made to feel from entangling his foot in his Mantle, is not expressed as the result of superstition.”

The BARRAD was a conical Cap, not unlike the cap worn at present by our grenadiers, but with this difference, that the cone of the Barrad usually hung behind. “ Ils étoient Coëffés d’un bonnet (says l’Abbé Ma-Geoghegan) fait de la même étoffe que leur habit, & élevé en pointe.” (*q*) On the figure of a bard lately discovered in the ruins of Old Kilcullen, there appears one of these caps. Plate. I. fig. 4. (*r*). So partial were the Irish to the Barrad that they thought
 it

(*p*) Oidhe Chonchullain.

(*q*) *Hist. d’Irlande*, Tom. 1. p. 90.

(*r*) Vide *Hist. Mem. of the Irish Bards*, p. 14. It appears also on the figure of a Bag-piper in the illumination of a copy of KEATING’s *Hist. of Irel.* in the original Irish, now in the possession of Dr. Archer, which was executed by William Lynch in 1698.

it would fit an Angel; accordingly we find it on the head of two Angels in an ancient piece of sculpture lately dug up in the churchyard of St. Peter's, Drogheda. The Scotch Bonnet was also formerly in use in this country. Plate I. fig. 6. And for several ages many of the inhabitants of Connaught wore no other covering on the head than the hood of the Cochula, fastened under the chin by means either of a string or clasp; or a CAILLEACH or KERCHER flowing from the crown of the head down on the shoulders. Of the latter garment Mr. Beauford favoured me with delineations, which he accompanied with the following description. "The old Irish Kercher, (says he) which I have represented in (Plate I.) fig. 2. was denominated a Callach or Cailleach, and was worn equally by both sexes; but usually by the men as in (Plate I.) fig. 1. and made of the skin of a beast. This Cap is represented on stone-crosses at Clonmacnoife, and at Old Kilcullen. It was worn in the western isles of Scotland during the last century."

But

A Barrad, answering exactly the description of our historians, was seen a few years since, on one Hugh Dungan, a yeoman of the county of Kilkenny, who always affected the antient Irish Dress, and who on that account was the gaze of the vulgar: my informant has often seen him followed by troops of wondering boys.

It has been suggested to me by an ingenious friend, that in the early ages the Irish Cap, like that of the Egyptians, might have been one of the marks of distinction, and that it probably varied its form or ornaments accordingly. — This friend also directed my notice to the engraving of a Druidic Sacrifice found on a rock near the ruins of Babair, in which the Priests wear Caps resembling the Irish Barrad. See *Montfaucon's Antiq.* Vol. II. *Supp.* b. 7. cap. 1.

But it was in adorning the heads of their Druids that the ancient Irish displayed their taste and brought to light the hidden wealth of their country. While those artful Priests were employed in sacrifices and other ceremonies, they wore, behind an oak-leaved crown, a Golden Crescent with buttons at the extremities, through which a string was drawn that served to fasten it behind. Plate, III. fig. 4. Several of these Crescents have been found in our bogs. In general the blank parts appear to have been radiated with a tool, but Colonel Vallancey saw one, that instead of being tooled, was plaited like a lady's fan (*s*).

While we have the Druids before us, let us not pass by their Dress unnoticed. This we are told was uniformly and universally a white garment, emblematic of the affected purity of their mind. And in order to render their appearance more venerable and more imposing, they encouraged their beards to flow on their breast. Thus a modern poet describes one of this order of men:

His seemly beard, to grace his form bestow'd,
 Descending decent, on his bosom flow'd:
 His robe of purest white, though rudely join'd
 Yet shew'd an emblem of the purest mind;
 Stern virtue, beaming on his eye, controul'd
 Each wayward purpose, and o'eraw'd the bold (*t*).

Mention

(*s*) *Collect. de Reb. Hib.* No. XIII. p. 70, 71.

(*t*) *Fane of the Druids*, p. 3.

Mention of the Drefs of our Druids, reminds me of that of our Bards; but having treated of that fubject elfewhere (*u*), I fhall only obferve, from a recent publication, that amongst the early Irifh the mantle of the Ollamhain was denominated SUADH (*v*).

It is juftly obferved by an humorous author, that the Shoe, in one form or another, is nearly as antient as the foot. We may therefore, venture to give the BROG or BROGUE, to the early Irifh. "This, (fays Harris,) in ancient times, was made of the dried fkins of beafts, but afterwards of raw half tanned leather, as at the prefent day, and faftened to the foot by means of a latchet or thong, made of the fame fort of fkin (*w*).” In form the Brôg differed little from the Sandal, each confifting chiefly of a fingle fole, and level from toe to heel. The ancient Irifh alfo wore
a kind

(*u*) *Hift. Mem. of Irifh Bards.*

(*v*) *Vind. of Anc. Hift. of Irel.* p. 206.

(*w*) WARE'S *Works*, Vol. II. p. 178. The Brogue did not efcape the obfervation of Shakefpear, on which, with great propriety, he beftows the epithet "clouted"; I fay with propriety, for to clout means to cover or patch, and according to Mr. Whitaker, "the shoes of the Celts muft have been equally party-coloured as the reft of their Drefs, as they were equally with the Trowfers denominated Brac or Brag, and are ftill denominated Brôg." Vol. I. p. 228. In the celebrated ballad of *Edward IV. and the Tanner of Tamworth*, the Tanner tells the King, that

"If ever thou comeft to merry Tamworth,

Neates leather fhall clout thy ftoen."

a kind of Buskin or short Boot, answering to the British Butis, the Scotch Mullion (κ), and the Roman Perones (γ). One of these was found not long since in a bog in the Queen's County, and is in the possession of a gentleman who has favoured me with the following description of it. "It is made of raw skin with the hair turned outwards, is open before, but was intended, when on the leg, to be laced in front with thongs of leather. The sole appears never to have been thicker than the upper part ($\varkappa$)."

Amongst the early Irish, the BEARD was cherished with as much sollicitude, as formerly amongst the Orientals (a). Nor did they restrain the growth of the hair on the head; but throwing it back from the forehead, allowed it to flow about the neck, calling those suspended locks COLUNS or GLIBBS, and taking an honest pride in them. (b) On the capital of a pillar found amidst the ruins of Glendaloch

in

(κ) CAMDEN's *Brit.* apud GIBSON, *Introd.* p. 118. In Scotland the Buskin was called also Cockers or Cutikens. Thus in an old ballad, —

" His Cockers were of Cordievin."

(γ) KENNET's *Antiq. of Rome*, p. 323.

($\varkappa$) This answers Mr. WHITAKER's description of the ancient Buskin of the Irish and Highlanders. Vol. I. p. 45. Correct.

(a) Vide *An Hist. Essay on Beards*, p. 18. a work of humour and learning. See also *A Code of Gentoo Laws*, ch. 17.

(b) In the translation of the Irish and Erse tales published some years since, under the general title of OSSIEN's *Poems*, we find frequent allusions to the Glibb, equally worn by both nations.

in the county of Wicklow, is exhibited a youthful Head with the genuine Irish Glibb. Plate. I. fig. 5. The statute of Hen. VIII. which obliged the Irish to cut off their Coluns, gave occasion to a song, of which the air is now universally admired (*c*).

Amongst the ornaments which formerly adorned the fair daughters of this isle, the BODKIN is peculiarly deserving our notice. Whence the Irish derived this implement, I might conjecture, but cannot determine. Altho' I have pursued it with an eager enquiry, I have not been able to trace it beyond the foundation of the celebrated palace of Eamania. The design of this palace (according to our old chroniclers) was sketched on a bed of sand by the Empress Macha, with her Bodkin. If this tradition be founded in reality, Bodkins must have been worn by the Irish Ladies several centuries before the Christian Æra. But I should be contented to give them a less remote, provided I could assign them a more certain antiquity. If the word Aicde in the Brehon laws will admit of being translated a Bodkin, we may infer their use in Ireland about the commencement of the Christian Æra: for in a code of sumptuary laws of the second century, we find frequent mention of the Aicde (*d*). But I am rather inclined to consider the Aicde as a kind of Broche from the circumstance of its marking the rank of the wearer by its value, as was formerly the case amongst the Highlanders, whose frequent intercourse with the Irish, occasioned

(*c*) Vide *Hist. Mem. of Irish Bards*, p. 134

(*d*) *Collect. de Reb. Hib.* Vol. I.

ed a striking similitude in the customs and manners of both people.

This instrument was known in Ireland under several names, viz; COITIT, DEALG, MEANNADH. Its uses were two-fold: it was equally worn in the breast and head. The custom of wearing the Bodkin in the breast, is alluded to in the following passage of an old Irish M. S. romance, called, THE INTERVIEW BETWEEN FION MA CUBHALL AND CANNAN (*e*).—"Cannan, when he said this, was
 " seated at the table; on his right hand sat his wife, and upon his left
 " his beautiful daughter Findalve, so exceedingly fair, that the snow
 " driven by the winter storm surpassed not her fairness, and her
 " cheeks were the colour of the blood of a young calf. Her hair
 " hung in curling ringlets, and her teeth were like pearls. A spacious
 " veil hung from her lovely head down on her delicate body, and
 " the veil was bound by a *Golden Bodkin*."

Such Bodkins as were worn in the head, were termed DEALG-FUILT. Even at this day the female peasants in the interior parts of this kingdom, like the women of the same class in Spain and Turkey, collect their hair at top, and (*f*) twisting it several times, make it fast with a Bodkin.

Besides

(*e*) Comhfháil eadaí fhionn mhac Cumhaill, agus Conán. This Romance is in the collection of the Countess of MOIRA.

(*f*) This was also the custom of the ancient Germans. "Insigne gentis, obliquare crinem." TACIT. And MARTIAL, "Crinibus in nodum tortis venere Sicambri."

Besides those uses, the Bodkin had another: it was sometimes made to answer the purpose of a Needle. Hence its name of MEANNADH-FUAGHALA. To be so employed it must have had an eye. It is in a Bodkin of this kind that Pope's Ariel threatens to imprison such of his Sylphs as are careless of their charge.

“ Or plung'd in lakes of bitter washes lie,
Or wedg'd whole ages in a Bodkin's Eye.” (*g*)

Whether or not the Irish Ladies, like those of the neighbouring nations (*b*), employed their Bodkins as weapons offensive and defensive, neither tradition nor history informs us. But such of those implements as I have seen, certainly seemed as capable of making a man's *quietus*, as that with which Julius Cæsar is said to have been killed (*i*), or that with which Simekin in the REVES TALE protected the honour of his wife (*k*).

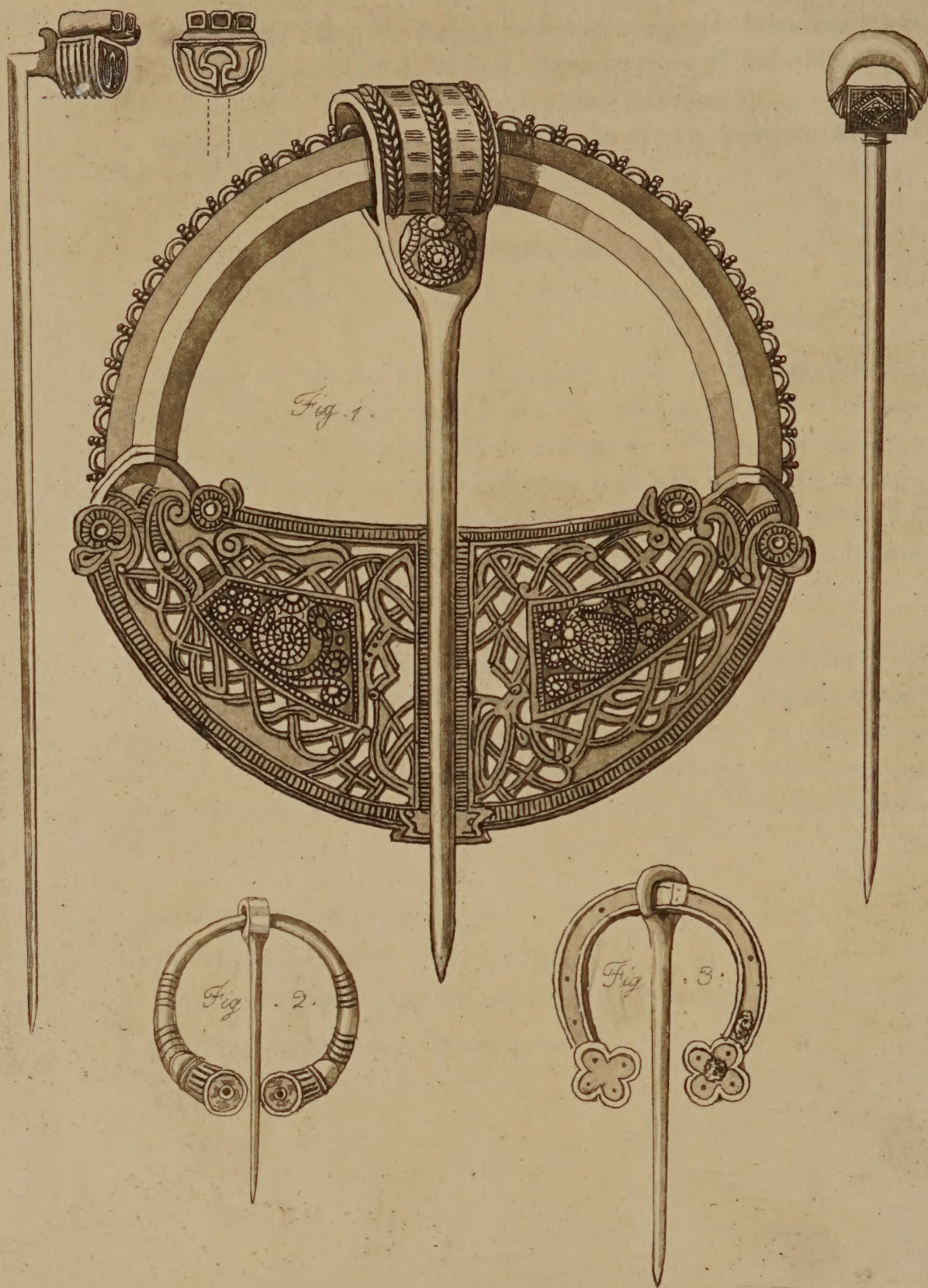
But perhaps we should not confine our Bodkin to the toilet of the fair. However I shall let it remain there until I am properly authorised either to give it a place in the breast, or to bury its body in the hair of the ancient heroes of this Isle. According to the ingenious Mr. Whitaker, Bodkins constituted a part of the ornamental Dress
of

(*g*) *Rape of the Lock*. Cant. II.

(*b*) See PERCEY's *Reliq.* Vol. II. p. 343.

(*i*) STOWE's *Chron.* ed. 1614. RANDOLPH's *Muse's Looking-Glass*.

(*k*) TYRWHITT's *Chaucer*, Vol. I. p. 154.



of the early British kings. This he asserts on the authority of Coins⁽¹⁾. And from the works of some of the old English Dramatists it appears, that Bodkins were worn by Englishmen during the middle ages ^(m).

It now remains to exhibit a few of those implements found in different parts of this Kingdom.

Plate II. figs. 4. 5. are made of brass. They are both in the Museum of Trinity College, Dublin. Plate V. fig. 3. was found in the county of Limerick, 1775. It is made of brass, weighs 3 oz. and is $5\frac{1}{2}$ inches long. This instrument is in the possession of Ralph Ousley, Esq; of Williboro' near Castlereagh,— as is fig. 4, of brass also, which was found at Knockglais, in the county of Roscommon, in July, 1782. It weighs 24 oz. has a sliding ring, and is 8 inches long. Fig. 5. is made of silver. It is a large Pin, one third of the length of which is neatly fluted like a miniature column. It is now in the possession of the Countess of Granard.

Having thus defined and described with all the accuracy in my power, the several articles of this ancient Irish Dress, I shall now commence my promised historical pursuit, occasionally glancing, as I proceed, at the Habits of our fellow subjects in Great Britain.

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(1) *Hist. of Manch.* Vol. II.

(m) RANDOLPH, BEAUMONT and FLETCHER, SHAKESPEARE.



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The first innovation in the Irish Dress, after the Milesian invasion, took place (if our annals are to be credited) in the reign of Tighernmas A. M. 2815. This prince, we are told, ordained a sumptuary law called ILBREACHTA, † according to which the different classes of the people were to be distinguished by the number of colours in their garments—thus: The Peasantry and Soldiers were to wear garments of one colour; — military Officers and private Gentlemen, of two; — Commanders of battalions, of three; Beatachs, Buighnibbs, or Keepers of houses of hospitality, of four; the principal Nobility and Knights, of five; the Ollamhs or dignified Bards, of six; and the Kings and Princes of the blood, of seven (*n*). At this distant period a further enquiry concerning those discriminating garments, would be attended with little success. But I must not omit to observe, that according to THE LIBER LECANUS, * this prince introduced the dying of cloth with purple, blue and green; an art cultivated in the

(†) Ilbreachta.

(*n*) O'CONOR, O'HALLORAN, MAC CURTIN, GRAT. LUCIUS, MA-GEOGHEGAN. This variety of colours in the garments of the Irish continued to very late times. CAMBRENSIS alludes to it in *Top. Hib.* dist. 3. c. 10. and it is thus particularly described by HARRIS: "The Irish Mantles (says he) with the fringed or shagged border sewed down the edges of it, was not always made of Frize, or such coarse materials, which was the Dress of the lower sort of people; but according to the rank or quality of the wearer was sometimes made of the finest cloth, bordered with filken or fine woollen fringe, and of scarlet and other various colours." WARE's *Works*, Vol. II. p. 175. If I thought it would be admitted, I would adduce poetical authority to shew, that the higher classes of the early Irish wore garments interwoven with threads of gold.

* Leabhan-leacán.

the remotest ages in Phœnicia, Egypt, India, and the land of Canaan.
(o)

Amongst the institutes of that wise prince Olamh Fodhla, I cannot find any regulation respecting Dress; but it should seem from the descriptions which remain of the triennial meetings at Tara, in his reign, that his capacious hall, on those occasions glittered, with all the gaudy trappings of ancient Chivalry. —

Stately the feast, and high the cheer:

Girt with many an armed peer.

But I shall not detain your Lordship any longer in this fairy land of fable; for such we must consider the Pagan ages of Ireland, till their history, as handed down to us, has stood the test of more critical enquiry.

The veil which time had drawn over the Irish Dress, from the reign of Tighernmas to the commencement of the Christian Æra, was at length
removed

(o) The dye-stuffs which, according to Sir WILLIAM PETTY, were in use amongst the Irish in 1672 for dying their linen and woollen cloth, they probably owed their knowledge of to their early ancestors; for they seem to have been the suggestions of nature in the infancy of society. “Madder, Allum, and Indigo (says my author) are “imported, but the other dying stuffs they find nearer home; a certain mud taken “out of the bogs serving them for copperas, the rind of several trees, and saw-dust, “for galls; as for wild and green weeds, they find enough, as also of Rhamnus berries.” *The Polit. Anat. of Irel.* p. 81.

removed by Benin, the disciple and successor of St. Patrick. In THE BOOK OF GLENDALOGH (*p*), attributed to this writer, in which are inserted, from THE BOOK OF RIGHTS (*q*), the ancient laws of subsidies, tributes and regal rights, we find mention of scarlet silk Cloaks, with gold clasps and rich embroidery; Coats of Mail; Shields of curious workmanship; Swords richly mounted; gold-hilted Swords, (*r*) and horses magnificently accoutred, particularly with golden bitted Bridles. Allowing that all this finery was exotic, the medium through which it passed into this country, is discoverable in the following passages of Tacitus. Speaking of Ireland he says, "Solum cœlumque et ingenia cultusque hominum haud multum a Britannîâ differunt: melius aditus portusque per commercia & negotiatores cogniti." (*s*) "In soil and climate, as also in the temper and manners of the natives, it varies little from Britain: Its ports and landings are better known, through the frequency of commerce and merchants."

Under the reign of Mogha Nuadhad, who was killed at the battle of Maglean in the King's County, A. D. 192, a code of sumptuary laws was

(*p*) *leabhar Glindaloch.*

(*q*) *leabhar na Cceart.* This book, Dr. RAYMOND says, is the oldest book of history extant, next to the Greek and Roman. *Introd. to Hist. of Irel.*

(*r*) Some years since there were found in the bog of Cullen, in the county of Tipperary, some gorgets of gold, and gold-headed swords, seemingly of high antiquity. O'HALLORAN'S *Introd. to Hist. of Irel.* p. 147. And about twenty years ago, several corselets of pure gold were discovered on the lands of Clonties, in the county of Kerry. SMITH'S *Hist. of Kerry*, p. 186-7.

(*s*) *Jul. Agric. Vita.*

was enacted, from which I shall make a few extracts in the translation of my learned friend, colonel Vallancey: (*t*)

“ The lawful value of a silver Bodkin, (*u*) is by custom to be paid in cumals of heifers.”

“ The lawful value of a silver Bodkin to an Oc-airech is three heifers.”

“ The lawful value of a silver Bodkin to a Bo-airich is five heifers.”

“ The lawful value of a silver Bodkin to every Airech (or Noble) up to an Airech-forgill is ten heifers.”

“ The lawful value of a silver Bodkin to an Airech-Forgill of the lowest rank, is fifteen heifers.”

“ The lawful value of a silver Bodkin to a King, or Professor, (a Bard or Ollamh) is thirty heifers, if the same be made of refined silver.”

“ The

(*t*) The original, together with the translation of this code of laws, may be found in *Collec. de Reb. Hib.* No. iv.

(*u*) The Bodkin mentioned in those laws was, I presume, of the nature of the Broches already delineated and described. See Plate II. fig. 1. 2. 3.

“ The lawful price of servants cloaths is alike to all degrees of Airech-feibhes, and seven heifers is the price of each servants cloathing.”

“ The lawful price of cloaths for holydays is alike to all Airech-febes, and they are to pay for the same in three gales.”

“ The lawful price of the cloathing of a King’s servant is equal to that of the holyday cloathing of an Airech-febe.”

“ The lawful price of a King’s holyday cloathing, out of gratitude and love to his person, shall be valued at three common suits, to be paid at three gales.”

“ The lawful value of cloathing to a Poetefs, or to the wife of a Bard, according to the old law. If he be of long standing in the tribe, it is proper he should be made free. Three milch cows is the value of a free Poet’s cloathing, and of his wife’s: it is the same from the chief Bard of a Flaith (petty prince) to the Ollamh or Poet laureat; and the value of their wife’s cloathing is the same.”

“ The lawful price of the cloathing of an Ollamh or Poet laureat, and of the Anra or second Poet, is five milch cows.”

“ The value of Needle-Work, according to the old law. A young bullock or steer, is the payment for a mantle wrought with the needle, or an heifer is equal payment.”

“ The value of Embroidery, according to the old law: for work of this kind properly done and completely finished, the reward is an ounce

ounce of silver: more is to be paid for extraordinary work in proportion." (v)

"The lawful price of a Queen's cloathing, if she brought a regal dowry, is six cows; but if she brought no dowry the payment to be made in proportion to the value of the cloathing." (w)

On those laws I will take leave to observe, that the spirit of the *ILBREACHTA* of Tighernmas, which directed the distinction of the classes of the people by means of their garments, seems to have been maintained through several Pagan ages; and that therefore an aspersión of barbarism has been unjustly thrown on the heathen times of Ireland: for obedience to the laws, it must be allowed, is incompatible with a state of actual barbarism, though it may not argue a state of elegant refinement.

From these laws also it appears, that silver was at this time, and probably much earlier, abounding in Ireland (x), and that the people were
no

(v) An old commentator on this law says, "divers colours on scarlet filk is to be paid for according to its merit."

(w) On this law also we find a comment by an old scholiast. "This cloathing may consist of body cloaths, a golden head-dress in form of a crown, a golden veil or a silver chain for the neck, provided the chain does not weigh more than 3 ounces: the value of the chain less than 3 ounces, is only three cows."

(x) It should seem that this island teemed with silver. For as well as in the laws recited, we find an act was ordained in 35 Hen. VI. that merchants strangers shall pay forty
pence

no strangers to the mechanic arts, or at least had taste and justice enough to set a due value on their productions—nay, even on the productions of the needle.

Nor was the splendour of those days confined to the arms and garments of the Irish; we find golden crowns glittering on the heads of their princes (*y*). According to O'Flagherty, the golden Afion (or crown) of Queen Cathire the Great, was stolen A. D. 174, at the convention of Tara (*z*). Several golden crowns of exquisite workmanship, and evidently anterior to the christian *Æra*, have been found in this kingdom; one of which, that was dug out of a bog in the county of Tipperary in 1692, is supposed to be still extant in France (*a*). Plate III. fig. 5. From some rude paintings in fresco in the Abbey of Knockmoy in the county of Galway, the form of the Irish crown in the twelfth century may be determined (*b*). Plate III. fig. 1. 2. 3. And its form at other periods is still preserved on sepulchral monuments

pence custom for every pound of silver that they carry out of Ireland; and lord Strafford in one of his letters from Dublin to his royal master says, “with this I send an ingot of silver, of 300 oz.” Vol. I. p. 174.

(*y*) We are told by HUGH WARD that, “all the Kings of Ireland in battle, and on other publick solemnities, appeared crowned with a diadem.” *Vita Rumoldi*. p. 170. It is well known that Brien Boromhe, the monarch of Ireland, who fell by the hands of the Danes in the memorable battle of Clontarf (A. D. 1014), was discovered by means of the royal crown on his head.

(*z*) *Ogygia*. p. 46.

(*a*) *Collect. de Reb. Hib.* Vol. IV. p. 39. WARE'S *Works*, Vol. II.

(*b*) This abbey was founded in the year 1189, ARCHDALL.

Plate 3



Fig. 5



Fig. 4



Fig. 1



Fig. 2



Fig. 3

Plate 3.



Fig. 5.



Fig. 4.

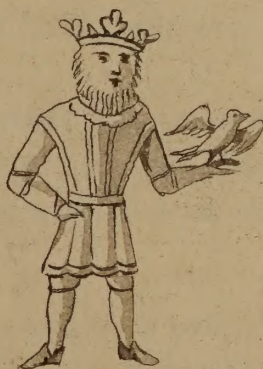


Fig. 1.



Fig. 2.



Fig. 3.

monuments in different parts of the kingdom. Plate V. fig. 1.
2. (c)

With Christianity undoubtedly was introduced an innovation in the habits of those who took up the cross. But as this innovation was confined to ecclesiasticks, and operated agreeably to the rules of the several religious orders, all of which were originally instituted in other countries, it does not properly come within my plan. For the same reason I shall omit all mention of the Armour of the military religious orders. I shall therefore pass by the church, and proceed to the next stage in the national dress of the Irish.

According to Nennius, a British writer of the ninth century, the Irish princes in his time, hung pearls behind their ears (*d*). This ridiculous fashion was adopted by the dignified clergy in a later period. In the ruins of the church of the abbey of Duleek, in the county of Meath, there is a monumental figure of one of the Abbots, with a string of pearls, hanging behind each ear.

The tenth century was an age of great splendour. This we learn from the will of Cormac, King of Munster, and bishop of Cashel, which I shall give in the translation of doctor Warner, referring your lordship
for

(c) Besides the figures to which I refer, there are drawings of several other regal sepulchral figures in my possession, each with a crown on its head.

(d) *De mirab. Hibern.* Pearls once abounded, and are still found in this country: Lady MOIRA saw some that were taken out of the river Ban. In the eleventh century the Irish pearls were in such high repute, that Gilbert bishop of Limerick, considered a present of them as the most acceptable gift he could offer Anselm, bishop of Canterbury, to whom it is probable he was indebted for his church preferments. Vide HARRIS's ed. of WARE's *Works*, Vol. II. p. 172.

for the original to Keating's HISTORY OF IRELAND. Thus his legacies are enumerated: "An ounce of gold, an ounce of silver, his horse and furniture, to Ardfinnan; a gold and silver chalice and vestment of silk, to Lismore; a gold and silver chalice, four ounces of gold and five of silver, to Cashel; three ounces of gold and a mass book, to Emly; an ounce of gold and an ounce of silver, to Glendaloch; a horse and furniture, an ounce of gold and an embroidered vestment, to Kildare; three ounces of gold, to Iniscashy; three ounces of gold, an embroidered vestment, and his blessing, to Mountgarret; and four and twenty ounces of gold and silver, to Armagh; besides legacies, to his friends, amongst which were a golden chain and a royal robe embroidered with gold and jewels." (e)

As the authenticity of his will has not been questioned, it may be safely presumed, that Silk, by being enumerated amongst Cormac's bequests, was in use in Ireland before it reached England; for the learned Mr. Gough, who was certainly well informed on the subject, is of opinion that silk was not introduced into England till the reign of Henry II. (f)

Soon after the death of Cormac arose Murkertagh, a prince who wielded the sword with as much ability as Cormac had wielded the pen.
This

(e) *Hist. of Irel.* Vol. II. It is observed by Lord LYTTON on this will, that "the gold which the princes of Ireland then possessed, was the produce of their commerce with the Ostmen inhabiting their principal cities, who purchased with it their cattle, and other commodities which their country afforded." *Life of Henry II.* Vol. IV. p. 289.

(f) *Sepulch. Mem. of Great Brit.* Vol. I.

This prince, more solicitous to protect than adorn the persons of his subjects, invented leathern coverings or jackets, impenetrable to the arrows and javelins of the enemy. To this invention he owed the ascetic name of Muirkertach na Geochall Croceann (g).

The use of Golden Collars, or Gorgets, in the next age, is shewn by the following passage in that valuable inedited Irish manuscript, THE ANNALS OF INNISFALLEN :

1004. " Sluagh le brian go bpearaibh Eireann uime, go Cineal Eogain, agus go holltaibh, gur-chumaidh siaila Mide; go mbadar artheche Alttaittean, go ndeachadar go Sliabh Fuaid, agus ar rim go hArdamhacha, go rabhadar feachtmhum ann: go bhfagaibh brian fail oir ionna raibh fithche unga do dhieuc air altoir mhoir Ardamhacha. Do chuidid brian ar rim go raith mhoir Ohuighe line, go tuag gille Dhail Mair uide leis. King Brian marched at the head of a powerful army of the men of Ireland into Kineal Eogain, (now Tyrone), and in his way took hostages from Meath, remained a night at Talteann, and from thence marched by Sliabh-Fuad to Ardmagh, where he remained with his army an entire week, and at his departure left a *Golden Collar*, weighing twenty ounces, as an offering, on the great altar. He marched from thence to the great fort or palace of Moylinny, and took hostages from Dalnary." What has been the fate of this rich donation, history does not inform us; but it is well known that several golden collars have been found in this kingdom, which antiquaries assign to the period now under consideration,

(g) O'CONOR's *Dissert. on the Hist. of Irel.* p. 249.

fideration, and for which I am inclined to think that the Irish were indebted to the Danes. In a skirmish between a party of the Danes, and Donald IV. in the year 980, we find Malachy, the heir to the throne, stripping a golden collar from the neck of one of their champions (*b*). Fusion, so fatal to relics of antiquity, has deprived us of many of these collars; some, however, have escaped, and, at this hour, not only enrich the cabinets of virtuosi (*i*), but live in works that will be read and admired when this essay, and its author shall be forgotten. See COLLECT. DE REB. HIBERN. Vol. IV. Plate I. PHILOSOPH. SURVEY OF THE SOUTH OF IRELAND. Append. Plate I. fig. 1.

It is matter of much regret, that no description has been preserved of the regal robe of so wealthy and powerful a monarch as Brian; but it may be presumed it resembled that with which he presented Malmorda, the King of Leinster. This, according to doctor Warner, was a rich silk Mantle, embroidered with gold and silver, fringed with lace of great value, and fastened at the neck with a golden button (*k*).

About

(*b*) WARNER, p. 404.

(*i*) While speaking of collars we must not forget the miraculous collar or breast-plate of Moran, which, according to the credulous Dr. KEATING, would close round the neck of the wearer, if he attempted to pronounce a false sentence, and continue to squeeze him till he had given the proper verdict. Two collars of gold found in our bogs, both supposed to have been worn, like Moran's, by Irish pagan judges, but not endued with the same powers, are still extant. One of these (weighing 10 wts. 10 grs.) which was found twelve feet deep in a turf bog in the county of Limerick, is now in the possession of Mrs. Bury of Granby-row, Dublin.

(*k*) *Hist. of Irel.* p. 424.

About this time, a daring attempt was meditated by Æd, an erudite monk, to introduce the Tonsure amongst the young females committed to his tuition. Warned by their Sylphs, the ladies arose in defence of their hair, and poor Æd, to escape the fate of Orpheus, was obliged to seek for safety in exile (l).

It should seem that the Irish, as it were in a fit of despair, put off all their finery on the approach of the English; for Cambrensis, an eye witness, thus describes their Dress.—“ Laneis enim tenuiter utuntur & his
“ omnibus ferme nigris, (quia terræ istius oves nigræ sunt,) & barbaro ritu compositis” (m). He then enters into a more minute description of their Dress. “ Caputiis namque modicis affueti sunt & arctis, trans
“ humeros deorsum, cubito tenus protensis (n), variisque colorum gene-

D 2

“ ribus

(l) WARE's *Works*, Vol. II. p. 240. Æd's banishment happened A. D. 1053.

(m) GRAT. LUCIUS takes much pains to prove, that this assertion of Cambrensis is without foundation. SPEED, a writer of simplicity and fidelity observes, “ their sheep
“ (speaking of the Irish) are many, but bear not the best wool, which twice are shorn
“ within one year. Of these they make mantles, caddowes and coverlets, vented from
“ thence into fourine countries.” *Theat. of the Emp. of Great Brit.* At this day the peasantry of Connaught and Munster (where the primitive customs and manners still prevail) are clad agreeably to the description of Cambrensis and Speed. This I assert from observation, having, not long since, travelled through those provinces.

(n) From this description of the Caputiæ it appears, that they bore an exact resemblance to the Phrygian cap which is worn by the bagpiper in MACCARI's *Diff. sopr' un Suonator di Cornamusa*. Vide App. No. 4. to *Hist. Mem. of Irish Bards*. We also find a Cappuccio on Spenfer's Doubt. *Fairy Queen*. Book 3. cant. 12. st. 10.

“ribus panni colorumque plerumque confutis : sub quibus phalingis (o)
 “laneis quoque palliorum vice utuntur, seu braccis caligatis seu caligis
 “braccatis, & his plerumque colore fucatis. Item fellis equitando
 “non utuntur, non ocreis, non calcaribus : virgâ tantum, quam manu
 “gestant, in superiori parte camerata, tam equos excitant, quam ad cur-
 “sus invitant.” He proceeds, “frenis quidem utuntur, tam chami
 “quam freni vice fungentibus, quibus & equi semper herbis
 “assueti, ad pabula nequaquam impediuntur.” (p) “The Irish
 “wear thin woollen cloaths, mostly black, because the sheep of Ireland
 “are in general of that colour. The dress itself is of a barbarous
 “fashion.—They wear light Cappuces, which spread over their shoul-
 “ders and reach down to the elbow. These upper coverings are made of
 “fabrics of different textures, with other fabrics of divers colours stich-
 “ed on them in stripes. Under these, they wear woollen Filleadth or
 “Fallings, instead of the Pallium, besides large loose breeches or trowsers,
 “and these, for the most part, dyed. In riding they use no saddles, nor
 “do they wear boots or spurs ; carrying only a switch rounded at the
 “upper end, as well to excite their horses to mend their pace, as to set
 “forward in full speed. They use indeed bridles and bits, but so contriv-
 “ed as not to hinder the horses of their pasture, in a land where these
 “animals only feed on green grafs.”

The

(o) “Phalingis laneis, a kind of coarse cloth, answering to the Falding, in which Chau-
 “cer clothes his Shipman.” TYRWHITT. Fallin—in Irish. LLHUYD.

(p) *Top. Hib. Dist. III. Cap. 10.*

Plac. 4.



The next description of the Irish dress, in the order of chronology, is supplied us by a Danish annalist. In the *ANTIQUITATE CELTICO-SCANDINAVICÆ* lately published by the learned Dr. Johnstone, we find under the year 1120, the Dress of Heraldis Gellius, who, "hibernico fere utebatur amictu," thus described: "venit ille, et hoc quidem modo vestitus; interulam braccasque (talares,) ligulis sub plantis constrictis, et breve pallium indutus, capite pilium hibernicum, hastile autem manu gestabat."

In order to illustrate in some degree this description of the Danish annalist, Sculpture kindly advances with a monument of the military dress of our countrymen in the period under consideration. This monument, is the tomb of O'Connor, at Roscommon, which was erected A. D. 1202,—and which your lordship will find faithfully delineated in Plate IV. as it appeared in the present year (1787).

With regard to the Dresses of the Irish Princes from whom King John received homage and oaths of fealty, we are only informed, that "they laid aside their Girdles, their Skeans (*q*) and their Caps, when they were preparing

(q) The Irish Skean (or Scian, as worn by the English Anselme, and the knights Misericorde of the middle ages; and was also worn as an ornament. We find anelices hanging to the skirt of the Frankish, and the five mechanics of Chaucer. *Prolog. 30 Cant. Tales. v. 372. 373.* It is worthy of observation, that the anelice, which hangs from a button on the breast of Chaucer's knight, given amongst the illustrious heads, closely resembles the Irish Skean, as delineated in No. xxvi. of *Col. G. de Rd. H.* See fig. 3. 4. Plate II. It should



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(*q*) The Irish Skean (or Scian) answered to the English Anelace, and the knights Miséricorde of the middle ages; and was also worn as an ornament. We find anelaces hanging to the girdles of the Frankeleyn, and the five mechanics of Chaucer. Prol. to *Cant. Tales.* v. 370. 375. It is worthy of observation, that the anelace which hangs from a button on the breast of Chaucer in his portrait given amongst the illustrious heads, closely resembles the Irish Skean, as delineated in No. XIII. of *Collect. de Reb. Hib.* See fig. 3. 4. Plate II. It should seem

preparing to take their oaths of fidelity before the lord marshal." (r) Indeed it should seem that the Beard was, at that time, cherished amongst the Irish, from the circumstance of the Beards of these Princes exciting the ridicule, and being wantonly plucked by some of John's attendants. (s) From this circumstance another conclusion may be deduced, that long Beards were not then worn in England, else those of the Irish would not have been matter of ridicule or surprize to the invaders (t).

Soon after this weak prince had ascended the throne of his father, he made an attempt to introduce the English Dress amongst the Irish. According

to seem from the following lines in *Hespero-nefro-graphia*, that the Irish sometimes wore the *Skean* for a bloody purpose. The author describing his hero, Gillo, says,

And at these fairs he ne'er was seen,
Without a cudgel and a *Skean* ;
A cudgel of hard thorn or oak,
With which he many craniums broke :
With *Skean* he'd stab and charge about,
And often let the blood come out.

Canto 4.

(r) DAVIES's *Discov.* p. 37. Perhaps it may not be deemed impertinent to remark here, that when Jonathan was about to make a covenant with David, he put off his sword and his girdle. 1 *Sam.* ch. 18. HOWELL tells us, that by the old French proverb, "*Il a quitte sa ceinture*" was intimated, that a man had voluntarily forfeited his estate. *Fam. Lett.* p. 476.

(s) LELAND's *Hist. of Irel.* Vol. 1. p. 144.

(t) This conclusion receives support from Mr. GRANGER. "After the conqueror took possession of the kingdom, (says he) beards became unfashionable, and were probably looked upon as badges of disloyalty, as the Normans wore only whiskers." *Biog. Hist. of Engl.* Vol. 1. p. 87. See also *An Hist. Essay on Beards*, p. 41.

cording to Rymer, he addressed an order to the archbishop of Dublin, directing him to buy such a quantity of Scarlets, as he should judge sufficient, to make robes to be presented to the Kings of Ireland, and others of the King's liege men, natives of the kingdom. These robes, Leland conjectures, were made after the English mode. "If so, (adds he) it was by no means a contemptible device, to endeavour to habituate their chiefs to the English garb; and, by their example, to render it fashionable in their territories." (u) But John's policy failed on this, as well as on many other occasions.

In regard to my subject, the two succeeding reigns are shrouded with darkness; but amidst this darkness I have, however, been able to discern a sapphire sparkling on the finger of an archbishop of Dublin. In *LIBER QUOTIDIANUS CONTRARATULATORIS GARDEROBÆ* of 28 Edward I. there is enumerated (v) with other articles of Dress, a gold ring with a sapphire (anulus auri cum sapphiro) which had belonged to the archbishop of Dublin just then deceased.

In

(u) *Hist. of Ireland*. Vol. i. p. 195. Though the English might affect to despise the fashion of the Irish Dress at this time, yet we find them condescending to wear Irish manufactures. Amongst the different articles of Dress stolen at Winchester by Walter Bloweberme and Hamon le Stare, and which afterwards occasioned the celebrated duel between those gentlemen, about the close of this reign, was a tunic of Irish cloth. *Madox, Hist. of the Exch.* p. 382. In fact, this country, so remarkably favourable to the linen manufacture, has not been less so to the woollen. This is acknowledged by that crafty and unfortunate statesman Thomas Earl of Strafford, who recommends to his sovereign the checking of the Woollen Manufacture on very illiberal grounds. Vide *STRAFFORD's Lett. and Disp.* Vol. II. p. 19. See also *GOUGH's Edit. of CAMDEN's Britan.* Vol. III. and *DECKER's Essay on Foreign Trade*, p. 156.

(v) Page 343. Col. *VALLANCEY* gives an high antiquity to the use of rings in Ireland, Vide *Vind. of the Anc. Hist. of Ireland*, p. 349. See also *Collect. de Reb. Hib.* No. XIII.

Plate

In the reign of Edward II. scarlet Cloaks and Collars (or Gorgets) continued to be worn by the Irish chieftains. Amongst the spoils left by the sons of Brien Roe, when they fled from Mortogh A. D. 1313, were shining scarlet Cloaks; and the Irish chiefs who joined Donagh against the English A. D. 1317, are described, closing their Collars when preparing for battle (*w*).

However rude the Irish Dress might have been in the reign of Edward III. it seems to have caught the fancy of the English settlers; for we find the use of it prohibited them in the celebrated statute of Kilkenny, passed during the administration of Edward's son, the duke of Clarence. One clause in this act ordains, "that the English here shall conform in garb, and in the cut of their hair, to the fashion of their countrymen in England; whoever affected that of the Irish, was to be treated as such." On this clause my learned friend, the historian of Kilkenny, makes the following sensible observation: "Here is clearly disclosed the beginning degeneracy of the British colonies. Unrestrained by the wholesome severity of wise laws, and plunged in a perpetual round of violence and rapine, they soon lost that manliness of sentiment and propriety of conduct they brought with them into the island; they insensibly contracted a familiarity with, and a fondness for the dissipated manners of the natives; they adopted their Dress, and looked on the long Glibbs of this uncivilized people as their boast and ornament" (*x*). But my friend should not have stopped here; he should have further observed, that the vices and dissipated manners of which

Plate XIV. and explanation. The Colonel has, in his possession, a silver ring for the finger, found in a bog near Athlone, with Egyptian characters on it.

(*w*) Vide *Annals of Inisf.* (M. S.)

(*x*) *Collect. de Reb. Hib.* Vol. II. p. 367.

which he complains, were occasioned by the oppressions of those very people who adopted them ; by that “ perpetual round of violence and rapine” in which they were plunged. This would have accounted for the uncouthness of the Irish Dress in the period before us, though it might not have justified the adoption of it by the English.

Yet finding, as I do, the inordinate use of Fur in Ireland restrained by an act passed at Westminster, in the 11th year of this reign, I am not sure that the epithet *uncouth*, which has just fallen from my pen, will apply in general to the apparel of the Irish at this period. I shall here transcribe the act to which I allude, as I find it in Ruffhead’s edition of THE STATUTES AT LARGE, Vol. I. p. 221. “ Et auxint est
 “ acorde qe nul homme ne femme des dites terres d’ Engleterre,
 “ Irlaund, Gales & Escoce deinz le poair nostre Seignur le Roi de
 “ quel estatou condition qil soit Rois Roynes & lor enfantz, prelatz,
 “ countes, barons, chivalers, dames & gentz de seinte eglise qi poent
 “ despendre par an cent livres au meins a la verroie value de lor benefices
 “ tantfoulement forpris ne use *Peleure en ses draps* qu serra achate apres
 “ la dite feste de seint Michel sur la forfaiture du pite peleure & outre
 “ destre puny a la volunte notre seignur le Roi.”

Nor should it be forgotten, that another act was passed at Westminster, in the twenty-eighth year of this reign, for the encouragement of the manufacture and importation of Irish Frize, by exempting it from alnage, —“ Item, ordeigne est et establi qe nulle subside ou aulnage soient
 “ paieez levez ne demandez des draps appelez *Frise-ware*, queux
 “ sont faitz en Ireland, &c.” Hence we may infer, that even amidst the turbulence of the times, industry carried on her operations.

E

And

And hence we may also infer, that the useful arts were not now in the cradle, but had at least acquired the vigour of youth, else they could not have struggled so successfully with the strong arm of the oppressor.

But it is more, my lord, to our present purpose to observe, that a monument of the regal Drefs of this reign remains on St. Boyne's crosses (z) at Monaster-Boice, near Drogheda, Plate V. fig. 1. and that we are taught by this monument to believe, that the Irish Kings at this time, wore the long Cota (or Shirt) and the Canabhas, fastened on the breast with the Dealg-fallainne (or Broche;) but, that the Truise, Hose and Shoes, were articles of Drefs, which, like the ancient Romans, they affected to despise.

Of the value of some articles of drefs in this reign, the late publication of a brother academician enables me to speak with certainty. In the year 1339, he informs us, the prior of the commandery in Kilmainham-beg, in the county of Meath, allowed William de Marechal, one of the

(z) The date on the crosses is, A. D. 1328. Mr. BEAUFORD observes, that the garment which I have called Cota in the text, was sometimes denominated a Sguird (or Shroud,) from inclosing the body, and was the general drefs of the chiefs and noblesse, and therefore called by the old Irish, Conach, Eneach or Dunlatha, that is, the drefs of the chief. In the *Statutes of Man*, it is denominated, Camisia. It was usually girt round the body by a girdle, and then had some resemblance to the Highland Filleadhbeg, and the original of the old English Paltoc, yet retained in some measure by the battle-axe guards. Besides the figure at Monaster-Boice, there is another regal figure on a tomb in the abbey of Strade (co. Mayo) of which the body appears to be only covered with a short cloak, fastened over the breast with a Broche. Of this figure a drawing is now in my possession.



Fig. 2



Fig. 1

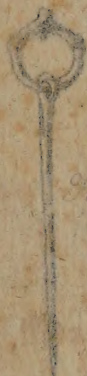


Fig. 3



Fig. 4



Fig. 5

AN HISTORICAL ESSAY ON

And hence we may infer, that the nobles were not now in the state, but had at least acquired the vigour of youth, else they could not have brought so successfully with the strong arm of the op-

pression. But it is worth, for our present purpose to observe, that a vestige of the early dress of this reign remains on St. Boyne's Cross, in Carrigrohane, near Drogheda; Plate V. fig. 1. and that the old writers of this country are agreed, that the Irish Kings at this time wore the long robe or gown; and the Cambric, fastened on the breast with the Brooch or Buckle; but, that the Fringe, Hose and Shoes, were articles of Dress, which, like the ancient Romans, they adopted to imitate.

On the subject of Court articles of Dress in this reign, the late publication of a valuable dissertation enables me to speak with certainty. In the year 1172, the Monastery, the prior of the commandery in Kilmainham, in the county of Wick, allowed William de Marechal, one of the

of the time of the reign of St. Boyne's. Mr. Strachan observes, that the garment which I have described, was the robe, and sometimes designated a Squirrel (or Shroud,) from its being the robe, and was the general dress of the Chiefs and nobles, and therefore called the robe of the Chief, or the robe of the chief. In the reign of St. Boyne's, it was designated, Cambric. It was usually girt round the body by a belt, and was fastened with the Brooch or Buckle, and the original of which was the Brooch or Buckle, and the original of which was the Brooch or Buckle, and the original of which was the Brooch or Buckle. Besides the figure of St. Boyne's, there is another regal figure on a tomb in the abbey of Strade, in which the body appears to be only covered with a short cloak, fastened over the head with a Brooch. Of this figure a drawing is now in my possession.



Fig. 2.



Fig. 1.

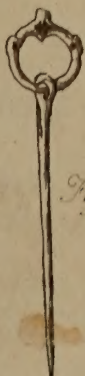


Fig. 3.



Fig. 4.



Fig. 5.

the knights retained by the commandery, 40s. for his own robe full trimmed; 20s. for clothing his esquire for two years; and 10s. for clothing each of his chamberlains, during the same period; and, to William Reddelyn, one of his own retainers, he allowed, annually, 10s. in silver, for cloths, and 5s. for shoes (*a*). And, during this reign, according to the same authority, the prior of Kilmainham granted, every second year, to master Walter Islip, whom he agreed to entertain in the priory, 20s. in silver for clothing his chaplain; 40s. for his two armigers; and two marks for his two other servants (*b*).

The dress, or rather the appearance of an Irish Prince in the following reign, is thus described by a gentleman who accompanied Richard II. to Ireland. "Among othir gentilmen (says my author) I was one
 " that went with him (the earl of Gloucester) to see M^c. Morough, his
 " behaviour, estate, and forces, and to what issue the treaty would
 " grow unto. Between two woodes, not far from the sea, M^c. Mo-
 " rough, (attendid by multitudes of the Irish) descended from a moun-
 " tain, mounted upon a horse without a saddle, which cost him (as it
 " was reported) four hundrith cows.—His horse was fair, and in his
 " descent from the hill to us, he ran as swift as any stagge, hare, or the
 " swiftest beast that I have seen. In his right hand he bear a great
 " long dart, which he cast from him with much dexterity.—He was
 " tall of stature, well composed, strong and active. His countenance
 E 2 fierce

(*a*) *Monast. Hib.* p. 552. 553.

(*b*) *Ibid.* p. 233.

“ fierce and cruel” (*c*). But that most entertaining of all chroniclers, Froissart, whom we find in the suite of Richard, in one of his Irish expeditions, thus more minutely describes the Drefs of the four Irish Kings who swore allegiance to his royal master. “ Encores auoyent ils
 “ un usage, qui bien sauoye qu’ils ont communement en leur pais. C’est
 “ qu’ils ne portens nulles *brayes* : je leur fei faire des draps linges grand
 “ soifon ; et en fei delivrer aux Roys & a leur gors : & les remei en
 “ celui ufaye : et leur ostay durant le terme qui je fu avecques aux,
 “ moult de choses rudes & mal appartenans, tans d’habits, comme
 “ d’autres choses : & a trop grand different leur vint, du premier, de
 “ vester houpelandes de draps de soye, faurries de menu vers & de gris
 “ (*d*), car, au devant, ces Roys estoient bien paris d’affluber *un mantel*
 “ *d’Irelande* (*e*). Ils cheauchoyent sans *selle sommiers*, and sans nuls
 “ *extriers* (*f*).”

That

(*c*) HARRIS’ *Hib.* p. 53. The Drefs of Mac Murrough and his attendants on this occasion, is thus described by STRUTT from an ancient painting. “ Mac. Murrough has a light pink robe over his shoulders ; and the figure next to him is in white, with a red cap ; and the third figure is in red, with a white cap. The middlemost figure of the soldiers is in red, and the other two in blue.” *Reg. and Eccl. Antiq. of Engl.* p. 17.

(*d*) *Gris*.—Lord BERNIER translates this word, *Grai*. But that is too vague a translation. Let us hear the learned editor of BLOUNT’S *Ancient Tenures*. “ *Gris* was an animal, but not known, as I take it, in England. The fur, however, was in esteem here.” p. 131. See also MADOX’ *Hist. of the Exch.* p. 253. and TYRWHITT’S *Chaucer*, Vol. IV. p. 200.

(*e*) The description is illustrated by fig. 1. in Plate V.

(*f*) Tom. IV. p. 203. ed. par SAVAARY.

That the want of Saddles, Stirrups and Bridles, amongst the Irish, should be so particularly noticed by our travellers, is not to be wondered at, as they were then, and had been, for many years before, in general use in England, (g) and on the Continent. But, it appears from some BREHON LAWS in the Seabright COLLECTION, that these necessary articles of horse furniture had only fallen into disuetude in Ireland. As these laws have not yet been published, I shall make no apology for arresting the course of this little history, in order to introduce them here.

“*Spián oīn, no aingib gacha aingh no fhuigheadh i comhóine, im comhul geallaidh; penatēr acht i fcehail.*—A golden or silver bridle to every Airech is to be paid in horses.”

“*Uilid spian gacha óg aingh, agus gacha bo aingeach cumhal; eghta mna fullem la aithghin i nem.*—The bridle of every Ogairech and of every Boairech, is a cumal of horses; the value of the bridles of their wives, the same.”

“*Spian cacha, aingech-feibe, uilidhde, hech cumal deich yet; mna, fullem la aithghin i nem.*—The bridle of every Airech-feibhe is a cumal of horses, worth six or ten cows; that of his wife, the same.”

“*Fullem gill longe cairne Cacha aingech-feibe no fuibide for deich yetarbh, la aithghin, maó long cairne nūg no fuibide for ficehahitt yet la aithghin.*—The value of a long-caire (or stirrup) to every Airech-feibhe, is ten cows; and to a King, twenty cows.”

But

(g) See MADDOX' *Hist. and Antiq. of the Excheq.* p. 250. 252.

But to return :—Uncouth as the Drefs of the Irish in the period from which we juſt digreſſed, might have ſeemed to a poliſhed Frenchman, it appears from the following paſſage of a neglected Italian author of this age (whom your Lordſhip has had the merit of bringing to light), that they now ſupplied materials for the drefs of other nations.

Similmente paſſamo en Irlanda,
La qual fra noi e degna de Fama
Per le nobile SAIE (*b*) che ci manda (*i*).

Nor did that paſſage in Rymer's FÆDERA elude your Lordſhip's learned reſearches, in which he informs us, that, in a licence granted to the Pope's agent, A. D. 1482, Ann. 5. Rich. II. for exporting into Italy certain commodities cuſtom-free, we may find the following articles of
Irish

(*b*) In the learned Eſſay which incited me to this attempt, it is obſerved, that in Article SAIA in *Diſt. della Cruſca*, there is quoted an ancient account-book called *Quattro Contre*, in which is the following article; “ Per un pezza di Saia d' Irlanda per veſtir della moglie d'Andrea.”—In an act paſſed in England, in 12 Will. III. we find the exportation of Sayes from Ireland prohibited; but in the reign of Queen Anne, they were again admitted to duty, according to a *Book of Rates* of that reign.

(*i*) *Dittamondi*, compoſuto per FAZIO DELLI UBERTI. Capitula 26. printed 1474.
—“ In like manner we paſs into Ireland, which among us is worthy of renown for the excellent *ſerges* that ſhe ſends us.”

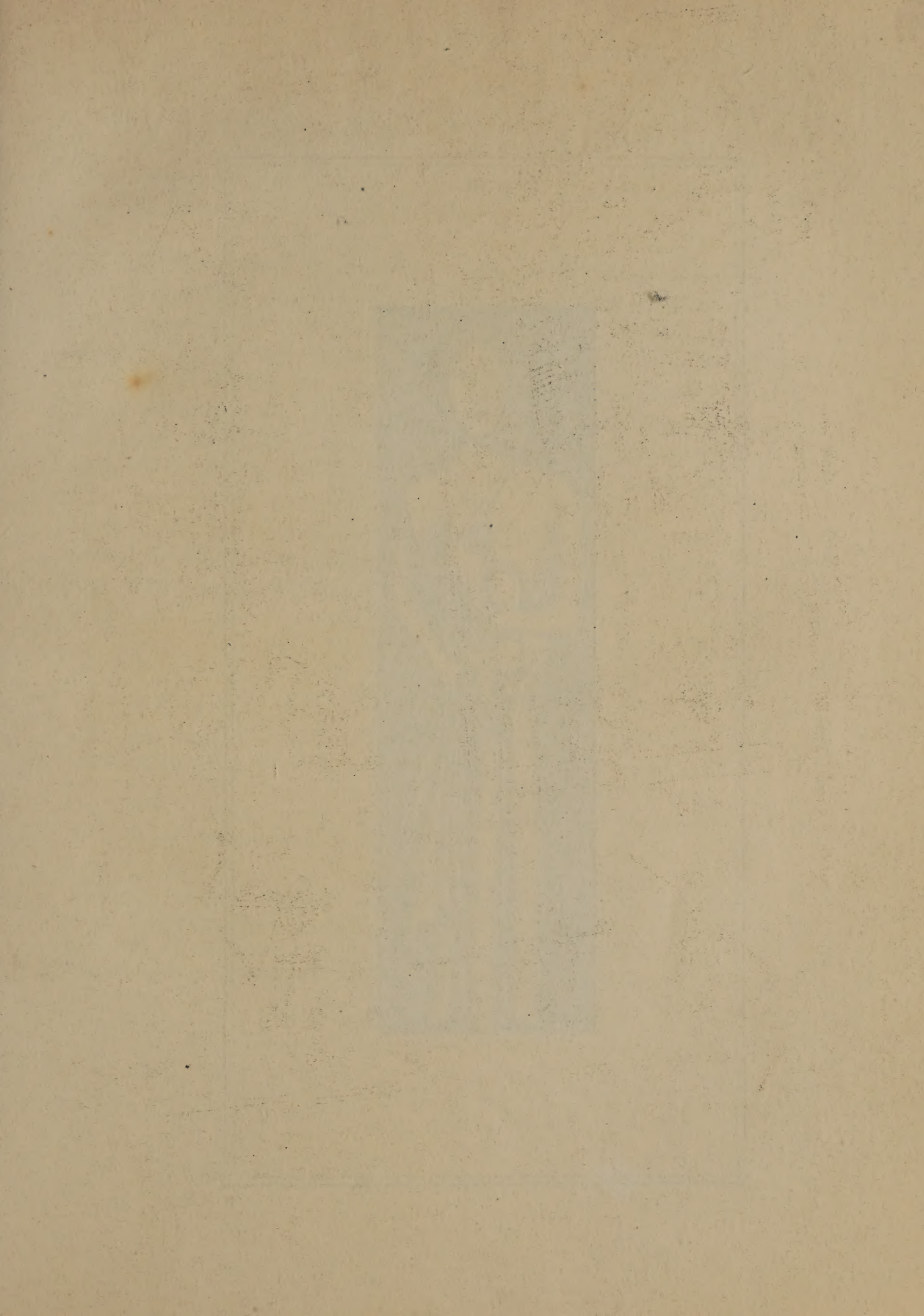


Plate VII.



THE DRESS OF THE IRISH. 29

Irish woollens, viz. five mantles of *Irish cloth*, one lined with green: one russet garment lined with *Irish cloth* (j).

The female Dress of this period, has been happily preserved on a tomb in the priory of Athassel. After removing an heap of rubbish, a friend of mine, who had made Irish sculpture his study, discovered on this tomb a female figure rudely sculptured, which he gives to the age before us. The hair is ~~arranged~~ round the forehead, in a manner as formal and unbecoming, as the head-dress of the old maid in Hogarth's MORNING. On her breast appears a solitaire, from which an ornament is pendent. Her right hand holds a glove; and with her left, she supports her train. Plate VI. fig. 1. (k) In the monastery of St. Saviour at Ross, in the county of Wexford, there is a monumental figure in a similar dress of Rose Macrue, at whose expence the town was walled in, A. D. 1310. This figure also holds a glove (l) in one hand.

B

(j) Vol. vii. p. 126.

(k) There was no gate on the tomb, at least my friend could discover none. But the figure being in a dress resembling that of Rose Macrue does, in some degree, determine the age of the monument in question, and support the conjecture of my friend. Besides, trains were worn at this period by the English ladies. Vide Gough's *Sepulch. Mon. of Great Brit.* Introd. p. 128.

(l) The glove was probably intended to denote the exalted rank of the deceased, as it was formerly customary in England to inter the Kings and nobility with gloves on their hands. Vide *Ibid.* and MEARNE'S *Census Dist.* v. 1. p. 203. 211. If we may infer that gloves were actually worn by Rose Macrue, and the lady buried at Athassel, they must have been in use amongst the Irish ladies, before they became an article of female Dress in



Irish woollens, viz. five mantles of *Irish cloth*, one lined with green; one ruffet garment lined with *Irish cloth* (j).

The female Dress of this period, has been happily preserved on a tomb in the priory of Athassel. After removing an heap of rubbish, a friend of mine, who had made Irish sculpture his study, discovered on this tomb a female figure rudely sculptured, which he gives to the age before us. The hair is reticulated round the forehead, in a manner as formal and unbecoming, as the head-dress of the old maid in Hogarth's MORNING. On her breast appears a solitaire, from which an ornament is pendent. Her right hand holds a glove; and with her left, she supports her train. Plate VI. fig. 1. (k) In the monastery of St. Saviour at Ross, in the county of Wexford, there is a monumental figure in a similar dress of Rose Macrue, at whose expence the town was walled in, A. D. 1310. This figure also holds a glove (l) in one hand.

But

(j) Vol. VII. p. 136.

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in

But the use of the Glove was not now entirely confined to the fair : it should seem from the following passage in the history of THE ANTIQUITIES OF IRISHTOWN AND KILKENNY, that it sometimes covered the holy hand of ecclesiastics. “ Bishop Snell (who died in the year 1416) “ bestowed on the cathedral some rich presents, as *Gloves*, pontifical “ sandals, a filken caphin, interwoven with gold spots, and a mitre “ adorned with precious stones” (*m*). From this passage, it should also seem, that even in those ages of simplicity, the ministers of the Gospel were no enemies to the glare of Drefs.

The fashion of the Beard, as worn in Ireland during the reign of Henry VI. may be learned from the following act of parliament, intituled, AN ACT THAT HE THAT WILL BE TAKEN FOR AN ENGLISHMAN, SHALL NOT USE A BEARD UPON HIS UPPER LIP ALONE, THE OFFENDER SHALL BE TAKEN AS AN IRISH ENEMY (*n*). “ For that, that now there is no diversity in array “ betwixt the English marchours, and the Irish enemies, and so by “ colour of the English marchours, the Irish enemies do come from day “ to day, to other into the English counties as English marchours, and do

in England ; for Mr. GOUGH informs us, that gloves seem to have been no part of female Drefs in England till after the Reformation. Intro. p. 184.

(*m*) *Collect de Reb. Hib.* Vol. II. p. 458. Of the finery of the Cloister we have earlier mention in *The Annals of Innisfallen*, (MS.) Under the year 1305, we are told, that when the abbey of Ennis was fully perfected by Turlogh the founder, he provided it with a sanctuary, furnished with cowls for Friars, and veils for Nuns, costly and beautifully wrought.

(*n*) Rot. Parl. cap. 20. I have been confidently assured, that the grand-father of the right honourable John O’Neil, the present elegant and accomplished proprietor of Shane’s-Castle, always wore his Beard after the prohibited Irish mode.

“ do rob and pill by the high ways, and destroy the common people
 “ by lodging upon them in the nights, and also do kill the husbands
 “ in the nights, and do take their goods to the Irishmen : wherefore
 “ it is ordained and agreed, that no manner man that will be taken for
 “ an Englishman, shall have no beard above his mouth, that is to say,
 “ that he have no hairs upon his upper lip, so that the said lip be once
 “ at least shaven every fortnight, or of equal growth with the neather
 “ lip. And if any man be found amongst the English contrary hereunto,
 “ that then, it shall be lawful to every man to take them, and their
 “ goods as Irish enemies, and to ransom them as Irish enemies.”

And from another act of parliament passed in the same reign, we
 learn, that, though Bridles and Saddles were rather scarce in Ireland in
 the time of Richard II. that it now became necessary to prohibit the
 use of gilt Bridles and Peytreles. I shall here transcribe the act (o).
 “ For that, that the clipping of the King our sovereign lord’s coyn hath
 “ caused divers men in this land of Ireland to counterfeit the same
 F coin,

(o) Intituled, *An act against clipped money, money called O’Reyley’s money, and other unlawful
 money, and against gilt Bridles, and Peytreles, and other gilt Harnesfs.* Rot. Parl. cap. 22. Not
 many years since, the bit and headstall of a bridle, both of brass, were found in the county of
 Roscommon, and are now in the museum of the University of Dublin. They are thus de-
 scribed by colonel VALLANCEY in *Collect. de Reb. Hib.* No. XIII. p. 54. who has illustrated
 his description with an engraving. “ The bitt is of extraordinary neat and curious work-
 “ manship : a celebrated artist of Dublin, assured me, that it was impossible to make a
 “ better joint, at this day, than that of the centre of the bitt. The curb and chains
 “ were of gold, but were secreted by the peasant who found it. On the top of the head-
 “ stall, an elegant pillar of brass is erected, to which a plume of feathers was fasten-
 “ ed.” And, in a bog near Burnham-Castle in the county of Kerry, was found a large brass
 spur, formerly gilt. CAMDEN’s *Brit.* apud GOUGH, Vol. III.

“ coin, to the great hurt and destruction of the said land, and the
 “ making of gilt bridles and peytrels (o) hath also wasted and con-
 “ sumed the gold of the said land for the more part, and is like to do
 “ more hereafter, if it be not speedily remedied: Wherefore it is ordain-
 “ ed and agreed by authority of this present parliament, that no money
 “ so clipped be received in any place of the said land, from the first day
 “ of May next to come (1447), nor the money called O'Reyley's mo-
 “ ney, or any other unlawful money, so that one coynier be ready at the
 “ said day to make the coyne. And also that no man be so hardy hence-
 “ forward to use any gilt bridles, peytrells, nor any other gilt harneys in
 “ no place of the said land; excepted knights and prelates of holy
 “ churches. And if any man be found with any such bridle, peytrell,
 “ or other harneys gilted from the same day, that it be lawful to every
 “ man that will, to take the said man, his horse and harneys and to
 “ possess the same as his own goods.”

Mr. Steevens, in some of his learned researches, discovered an act of parliament passed at Trim in this reign (A. D. 1446), in which the natives were among other things restricted from wearing shirts stained with saffron (p). The motive of this prohibition I can neither conceive, nor learn; nor can I find the act alluded to (q). The Irish, however,

as

(o) Peytrell.—Fr. The breast-plate of an horse. TYRWHITT's *Cant. Takes*. Gloss.

(p) STEEVEN's *Shakespeare*, Vol. IV. p. 128.

(q) It does not appear in Dr. VESEY's edition of the *Irish Statutes at large*. But several acts of parliament passed in this kingdom during, and prior to this reign, are either totally lost, or buried in the dust of libraries. Vide MOLYNEUX' *Case of Irel.* p. 27. Dub. Ed. 1782.

Plate 7.



as we shall see, continued to stain their shirts with saffron so low as the reign of Elizabeth (r); for no custom, as an elegant writer observes, how absurd soever it may be, if it has subsisted long, or derives its force from the manners and prejudices of the age in which it prevails, was ever abolished by the bare promulgation of laws and statutes.

The female dress of this reign is neither ascertained in a statute, nor embellished by history; but it lives in marble. In the ruins of St. Mary's church, picturesquely situated over the sea on the north side of the peninsula of Howth, stands the tomb of Christopher, 13th baron of Howth (r), on which is cumbent the effigy of his wife Anne Plunket, whose dress is faithfully delineated in Plate VII. fig. 1. As the church is unroofed, the weather has acted freely on the tomb; so that it was impossible when I viewed it, and had it sketched a few weeks since, to follow every stroke of the chisel. But I could clearly discover the reticulated head-dress, and trace imperfectly some elegant ornaments on the girdle. In the cross, which has escaped the injuries of time, is probably preserved the form of one, once adorned with gems, which, while it sparkled on the breast,

“——— Jews might kiss, and Infidels adore.”

F 2

Indulging

(r) CAMERON tells us, that when he wrote his *History of Ireland* (1771) saffron was beginning to fall into disuse, p. 12.—Castle Saffron, in the county of Cork, was so called from the quantity of saffron formerly cultivated there by the Irish, for dyeing their habits. BURTON'S *Hist. of the Co. of Cork*.

(s) From an inscription on the tomb we learn, that he died A. D. 1439.



as we shall see, continued to stain their shirts with saffron so low as the reign of Elizabeth (*r*); for no custom, as an elegant writer observes, how absurd soever it may be, if it has subsisted long, or derives its force from the manners and prejudices of the age in which it prevails, was ever abolished by the bare promulgation of laws and statutes.

The female dress of this reign is neither enshrined in a statute, nor embalmed by history; but it lives in marble. In the ruins of St. Mary's church, picturesquely situated over the sea on the north side of the peninsula of Howth, stands the tomb of Christopher, 13th baron of Howth (*s*), on which is cumbent the effigy of his wife Anne Plunket, whose dress is faithfully delineated in Plate VII. fig. 1. As the church is unroofed, the weather has acted freely on the tomb; so that it was impossible when I viewed it, and had it sketched a few weeks since, to follow every stroke of the chisel. But I could clearly discover the reticulated head-dress, and trace imperfectly some elegant ornaments on the girdle. In the cross, which has escaped the injuries of time, is probably preserved the form of one, once adorned with gems, which, while it sparkled on the breast,

“ ——— Jews might kiss, and Infidels adore.”

F 2

Indulging

(*r*) CAMPION tells us, that when he wrote his *History of Ireland* (1571) saffron was beginning to fall into disuse, p. 18.—Castle-Saffron, in the county of Cork, was so called from the quantity of saffron formerly cultivated there by the Irish, for dying their habits. SMITH'S *Hist. of the Co. of Cork*.

(*s*) From an inscription on the tomb we learn, that he died A. D. 1430.

Indulging this notion, I stood for some time, wrapt in pleasing meditation over the tomb.

In the reign of Edward IV. it was the interest of an Irishman who was inclined to rob or murder his neighbour, to wear the English apparel, as he might commit those atrocious crimes with impunity, under the sanction of that garb, agreeably to AN ACT THAT IT SHALL BE LAWFUL TO KILL ANY THAT IS FOUND ROBBING BY DAY OR NIGHT, OR GOING OR COMING TO ROB OR STEAL, HAVING NO FAITHFUL MAN OF GOOD NAME OR FAME IN THEIR COMPANY IN ENGLISH APPAREL (*t*).

But this indulgence not proving a sufficiently strong inducement to the Irish, to dress after the English mode, it was thought necessary, by the same gracious Prince, to pass AN ACT THAT THE IRISHMEN DWELLING IN THE COUNTIES OF DUBLIN, MYETH, URIEL, AND KILDARE, SHALL GO APPARELLED LIKE ENGLISHMEN, AND WEAR THEIR BEARDS AFTER THE ENGLISH MANNER, SWEAR ALLEGIANCE, AND TAKE ENGLISH SURNAMES (*u*).

The ladies, however, were permitted to indulge their fancy, and we find them dressing with elegance and taste. On the tomb of sir Rowland Eustace at New-Abbey in the county of Kildare, which bears date 1476 (*w*), are two female figures. Plate VIII. fig. 1. 2. which my friend Mr.

(*t*) Rot. Parl. cap. 12.

(*u*) Ibid. cap. 16.

(*w*) This abbey was founded A. D. 1460, by Sir Richard Eustace, whose lady, Margaret Janico, is represented in fig. 1.

Mr. Beauford, in a letter to me, thus describes: “ The lady with a girdle
 “ (fig. 1.), has on her head a cap denominated by the Irish, Curach, by
 “ the French, Coronette, and by the English, Cornet; it was worn by
 “ ladies of fashion, throughout the western parts of Europe, from the
 “ 12th to the 15th century. The veil which hangs down behind the
 “ figure, and seems intended to have been drawn, occasionally, over the
 “ face, varied in length according to the prevailing mode (*). Petrarch des-
 “ cribes his Laura as frequently dressed in one of them. The fillet or bor-
 “ der which went over the forehead, and which was usually ornamented
 “ with gold and silver needle work, and with precious stones, was deno-
 “ minated by the Irish, Cabhien or Ciebhien, by the English, Frontlet,
 “ and by the old French, Frontliere. The gown of this figure was
 “ worn by most of the western nations during the 14th and 15th centu-
 “ ries, and was called by the Irish a Cartall or Kertle, and is mentioned
 “ in some of our statutes.”

“ The weeping figure,” he continues, (fig. 2.) “ has on her forehead
 “ the Cabhien, over which is drawn the veil, denominated by the English,
 “ Kercher

(*) A lady, to whom I am indebted for many useful hints, seems to think that the veil was in general use amongst the early Irish. Her grounds for this presumption, she has condescended to mention, in one of the valuable letters with which she was pleased to honor me, during the progress of this work. “ Looking on romances and works of fancy to be
 “ the best materials to form a judgment by, concerning the manners and fashions of the
 “ age in which they were written, (says she) I have had several translated from the Irish.
 “ From these it appears, that veils were worn by the younger persons amongst the ancient
 “ Irish. And, that the garments consisted of many folds or plaits, with richer personages,
 “ (she continues) may be inferred from the frequent expression in those romances of the
 “ *seven fold robe of Scarlet.*”

“ Kercher (*y*), and by the Irish, Seol (pronounced shawl) (*z*), and by the
 “ old French, Carchoire or Kerchoire. It was not peculiar to the Irish,
 “ being worn equally by the French and English women during the 13th
 “ and 14th centuries. Under the Seol, the figure wears the mantle
 “ called by the Irish Cocculach, Falachclioback and Gaunaca. Beneath
 “ this, on the shoulders, she has the Cliobhach (or cloak) worn at present
 “ by the Highland women. Her under garment consists of the Kertal or
 “ Kertle” (*a*).

In the reign of Henry VII. sir Edward Poynings, in order, says sir John Davies, that the parliaments of Ireland might want no decent or honourable form that was used in England, caused a particular act to pass, that the lords of Ireland should appear in the like parliament Robes as the English lords are wont to wear in the parliaments of England (*b*).

This

(*y*) In England the kercher or kerchief was made of linen, and worn by both sexes. See p. 350. of that scarce and valuable work, *The Household book of the Earl of Northumberland*. The kerchief was an head cover. Vide PINKERTON's *Anc. Scot. Poems*. Glos.

(*z*) Vide *Vind. of the Anc. Hist. of Irel.* p. 118. for some learned observations on this word.

(*a*) Kertel.—Sax. a tunic or waistcoat. TYRWHITT, *Cant. Tales*. Glos. A Close gown.—PINKERTON, *Anc. Scot. Poems*. Glos. In the poem of *Chrystis Kirk of the Grene*, the kirtle is thus described,

Thair kirtillis wer of Lynkome licht,
 Weil prest with mony plaitis.

(*b*) *Davies' Disc.* p. 186. oct. ed.

Plate 8.



This act is entitled, A STATUTE FOR THE LORDS OF THE PARLIAMENT TO WEAR ROBES (c). And the penalty for offending against it, was a C. s. to be levied off the offenders lands and goods.

While the reign of Henry VII. is under consideration, I shall transcribe a passage for my purpose from THE HISTORY AND ANTIQUITIES OF IRISHTOWN AND KILKENNY. "There is, (says my author) a
 " warm dispute in THE RED BOOK of Kilkenny, in the 6th Hen. VII.
 " between the glovers and shoemakers, about the right of making gir-
 " dles and all manner of girdles ; which is at once a collateral proof of
 " the loose garments worn in this age, (d) and how profitable in conse-
 " quence was the employment here contended for. The rich (he conti-
 " nues) had also their whole cloth, extremely fine, that had passed the
 " alnage ; for so, pannum integrum de Affisa, may be interpreted ; also
 " their cloth of gold, their bodkins or tissues, their silks and taffates" (e).
 In order to account for the finding such mercery in an Irish town in this
 century, our author tells us, " we are not to forget, that the frequent
 " concourse of the nobility to this place (Kilkenny) besides the taste of
 " the times (f), was the obvious cause for introducing these commodi-
 " ties.

(c) Rot. Parl. cap. 30.

(d) The old Earl of Kildare, who was attainted in the parliament of 1359, usually rode in a large loose scarlet cloak. HOLINGSHED'S *Chron. of Irel.* p. 100.

(e) *Collect. de Reb. Hib.* Vol. II. p. 383.

(f) The taste of the times certainly led to great expence. For, when the castle of Maynooth was taken by William Brereton in 1534, honest HOLINGSHED tells us, that,
 " great and rich was the spoile, such store of beds, so manie goodlie hangings, so rich
 " a ward-

“ ties. The poorer sort had their Irish stuffs, called *falewyche* and
 “ *wyrsted*, their canvas linen, their *Phallangs*, and *Mantles*; felt caps
 “ are also mentioned” (g).

Nor should I omit to notice a bequest made in this reign, which Sir James Ware has recorded in his *ANNALS*, “ 1499. Died, John Savage, “ who had been mayor of Dublin in the year 1493: he bequeathed to “ Christ-church, Dublin, *two vestments of purple velvet*, with a *Cope* (b) “ of the same.”—An offering, made in this church, a few years after, has an equal claim to our notice.—“ 1506. On the first of November, “ Gerald earl of Kildare, made an offering in this church of *two vest- ments of cloth of gold, and tuffey*” (i).

Although my researches have been sedulous, I have not been able to discover the fashion of the *Coiffure* worn on this side the grave by the Irish ladies, during the reign before us; but, the head-dress in which they descended into the tomb, appears on a monumental figure of the family of the Butlers, at Fertagh, in the county of Kilkenny, Plate IX. fig. 1. (k). The rest of the figure is wrapped in a shroud. Nothing has occurred to me more similar to this coif, than the mitred head-dress worn in Eng- land

“ a wardrobe, such brave furniture, as trulie it was accounted (for household stuffe and “ utensiles) one of the richest earle his houses under the crowne of England.” *Chron. of Ire.* p. 95.

(g) *Collect. de Reb. Hib.* Vol. II. p. 384.

(b) *Cope*.—A cloak worn on sacred ministrations by a clergyman. WHITAKER.

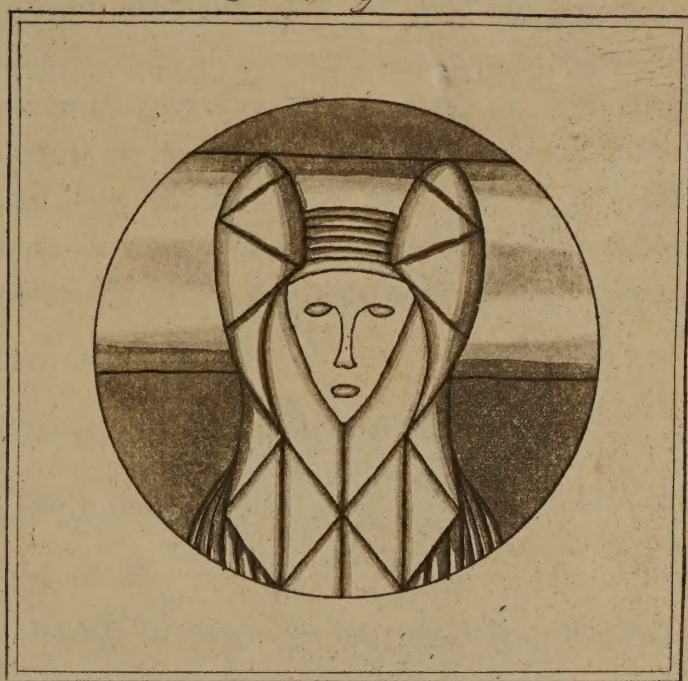
(i) *Obituary* of Christ Church, Dublin, (MS.)

(k) The date on the tomb is 1489.

Plate 9



Plate 9.



land about the twelfth and thirteenth centuries (*l*), and even that bears but an imperfect resemblance to it. The singularity of this head-dress struck bishop Pococke; but he offers no conjecture on it, and only describes it as rising up on each side, in two horns (*m*).

Henry VIII. having dispatched some of his wives, and several of his favourites, and seized himself of the most valuable possessions of the church, began to turn his thoughts towards Ireland. “Perpending and
 “waying by his great wisdom, learning and experience, how much it
 “doth more conferre to the induction of rude and ignorant people to
 “the knowledge of Almighty God, and of the good and vertuous obedience, which by his most holy precepts and commandements they
 “owe to their princes and superiours, then a good instruction in his most
 “blessed laws, with a conformitie, concordance and familiarity in language, tongue, in manners, order, and apparel, with them that be
 “civil people” (*n*), directed an act to be passed (*o*), ordaining, “That
 “no person, ne persons, the King’s subjects within this land (Ireland)
 “being, or hereafter to be, from and after the first day of May, which
 G “shall

(*l*) Gough’s *Sepulch. Monum. of Great Brit.* Vol. 1. p. 30.

(*m*) *Monast. Hib.* p. 350.

(*n*) Preamble of the act.

(*o*) Intituled, *An act for the English order, habite and language.* Rot. Parl. cap. 26. Henry, who, as Mr. Walpole observes, dictated in every thing, from religion to fashion, had likewise a sumptuary act of parliament passed in the 24th year of his reign, respecting the dress of his English subjects. *Anec. of Paint. in Engl.* Vol. 1. p. 222. oct. ed.

" shall be in the yeare of our Lord God 1539, shall be shorn, or shaven
 " above the ears, or use the wearing of haire upon their heads, like unto
 " long lockes, called glibbes, or have or use any haire growing on their
 " upper lippes, called or named a crommeal, or use or weare any shirt,
 " smock, kerchor, bendel, neckerchour, mocket or linnen cappe, coloured,
 " or dyed with saffron, ne yet use, or wear in any their shirts or
 " smockes above seven yards of cloth, to be measured according to the
 " King's standard, and that also no woman use or wear any kirtell or
 " cote tucked up (*p*), or imbroydred or garnished with filke (*q*), or
 " couched ne layd with usker, after the Irish fashion; and that no person
 " or persons of what estate, condition, or degree they be, shall use or
 " weare any mantles, cote or hood made after the Irish fashion, and if any
 " person or persons use or weare any shirt, smock, cote, hood, mantle,
 kircher,

(*p*) What particular fashion is alluded to by the expression of "cote tucked up," I know not; for it appears, as well from the evidences of ancient romances, as from tradition, that the Irish ladies of the higher ranks formerly wore flowing trains, which were sometimes borne up by a page. In the romance of the *Death of Cucholin*, (already quoted,) the queen Mieve is represented as putting on "a five-fold Scarlet robe."—And an old lady, now living in the county of Westmeath, remembers to have once fallen, during her infancy, into the company of madam O'Reilly, commonly called the countess of Cavan, the last of that unfortunate house. The only part of the dress of this venerable dame that made an impression on the infant mind of my informant, was her train, of which the length was so considerable, as to spread incommodiouly across the floor of the drawing-room. One of the company happening to step incautiously on the end of it, the old lady turned round and said, with an heavy sigh, "alas! I once had a page to bear up my train."

(*q*) In the Erse poem of *Oran eadar Ailte agus Mac-Ronain air dhoibh fearg a ghabhail ri Fionn*, lately published, by my learned friend Dr. YOUNG, the female ambassador from the Irish King is described as having two golden apples in her right hand, and ornaments on the shoulder of her gown, and the *form of a tree inwoven*. *Trans. of the Roy. Irish Acad.* for 1787. *Antiq.* p. 88.

“ kircher, bendell, neckerchor, mocket, or linnen cap, contrary to
 “ the forme above recited, that then every person so offending, shall
 “ forfeit the thing so used or worne, and that it shall be lawfull to every
 “ the King’s true subjects, to seize the same; and further, the offender
 “ in any of the premisses, shall forfeit for every time so wearing the
 “ same against the forme aforesaid, such penalties and summes of mo-
 “ ny as hereafter by this present act is limited and appointed (r).”

From this act we learn, that the art of Embroidery, so much encouraged by the Irish legislature at the commencement of the Christian Æra, was still cultivated by our ancestors (s); and that the use of silk, so of-

G 2

ten

(r) This Statute seems, from baron FINGLAS’S *Breviate*, to have been best observed in the counties of Kerry, Waterford, Cork, Limerick, Kilkenny, and Tipperary. Vide HARRIS’ *Hib.* p. 102, 103. oct. ed. And from this *Breviate* we also learn, that in this age the works of the loom were the employment of women. “Item, that noo merchaunts
 “ wife use any tavern of ale upon pain of twenty shillings, toties quoties, as oftin any
 “ of theme do the contrary; but lett theme be occupied in making of woollen cloath
 “ and linnen.” Ibid. p. 99. Indeed I am inclined to think, with a learned friend, that as well in the early, as in the middle ages, the shuttle was usually thrown, in Ireland, by the hand of the Fair. In those ages, almost every female accomplishment had utility for its object. In the old ballad of *Dowdabel*, we find that the heroine, the only child of a rich knight,

The filke well couth she twist and twine,
 And make the fine march-pine,
 And with the needle werke.

PERCY’S *Reliq.* Vol. I. p. 308.

(s) Even the liveries of the domestics of the Irish nobility in this reign, were sometimes embroidered with silk. Vide *Hist. Mem. of the Irish Bards*, p. 109.

ten mentioned in the BREHON LAWS, and in the songs of our early Bards, still prevailed amongst them:—and by this act we are in some degree taught, not only the fashions of this period, but of the middle ages in general.

After the reign of Henry VIII. I cannot find that the reform of the Irish Drefs became an object of parliamentary consideration; nor were the statutes respecting it put into force (*t*); it was now left to the influence of fashion. Yet Spencer, with his usual eloquence, in his VIEW OF THE STATE OF IRELAND, thus strongly recommends the abolition of the ancient Drefs, which it seems continued to prevail in the reign of Elizabeth.

Irenæus having shewn the various uses of the Mantle, is asked by Eudoxus, “ what reason have you then to wish so necessary a thing cast off?” To this he replies, “ because the commodity doth not countervail the discommodity; for the inconveniencies which thereby do arise, are much more many: for it is a fit house for an out-law, a meet bed for a rebel, and an apt cloke for a thief. First, the out-law, being for his
“ many

(*t*) Yet it might be expected, that Elizabeth would, at least, have had the Statute respecting the Beard put in force; for, when she commanded moderation to be used in exacting the tax called Cess, she declared that “ she would have her subjects *shorn*, but not devoured.” BAKER’S *Chron.* p. 354. However her Majesty spared not only the Beard but the Glibbes of the Irish.—A writer of this reign, speaking of the wild Irish says, “ proud they are of long crisped bushes of heare which they terme Glibs, and the same they nourish with all their cunning, to crop the front thereof they take it for a notable peece of villanie.” HOLINGSHED’S *Chron.* Vol. II. p. 44.

“ many crimes and villanies banished from the towns and houses of
“ honest men, and wandring in waste places, far from danger of law,
“ maketh his Mantle his house, and under it covereth himself from the
“ wrath of heaven, from the offence of the earth, and from the sight of
“ men. When it raineth, it is his pent-house ; when it bloweth, it is
“ his tent ; when it freezeth, it is his tabernacle. In summer, he can
“ wear it loose ; in winter, he can wrap it close ; at all times he can use
“ it ; never heavy, never cumbersome. Likewise for a rebel it is as fer-
“ viceable : for in his war that he maketh (if at least it deserve the
“ name of war) when he still flieth from his foe, and lurketh in the
“ thick woods, and strait passages, waiting for advantages, it is his
“ bed, yea, and almost his household-stuff. For the wood is his house
“ against all weathers, and his Mantle is his couch to sleep in : Therein
“ he wrappeth himself round, and coucheth himself strongly against the
“ gnats, which, in that countrey, do more annoy the naked rebels, whilst
“ they keep the woods, and do more sharply wound them, than all
“ their enemies swords or spears, which can seldom come nigh them.
“ Yea, and oftentimes their Mantle serveth them, when they are near dri-
“ ven, being wrapped about their left arm, in stead of a target ; for it is hard
“ to cut through with a sword, besides, it is light to bear, light to throw
“ away, and being (as they commonly are) naked, it is to them all in
“ all. Lastly, for a thief, it is so handsome, as it may seem it was first
“ invented for him ; for under it he may cleanly convey any fit pillage
“ that cometh handsomely in his way ; and when he goeth abroad in
“ the night free-booting, it is his best and surest friend ; for lying, as they
“ often do, two or three nights together abroad, to watch for their booty,
“ with that they can prettily shroud themselves under a bush or a bank
“ side, till they may conveniently do their errand : And when all is over, he
“ can,

“ can, in his Mantle, pass through any town or company, being close
 “ hooded over his head (*u*) as he useth, from knowledge of any to
 “ whom he is endangered. Besides this, he, or any man else, that is
 “ disposed to mischief or villany, may, under his Mantle, go privily arm-
 “ ed, without suspicion of any, carry his head-piece, his skean, or pistol,
 “ if he please, to be always in readiness. Thus necessary and fitting is
 “ a Mantle for a bad man, and surely for a bad house-wife, it is no less
 “ convenient; for some of them that be wandring women, called of
 “ them Mona-Shull, it is half a wardrobe; for in summer, you shall find
 “ her

(*u*) There is an evident allusion to the custom of occasionally covering the head with the mantle as a disguise, in a beautiful inedited Irish romance in the collection of the countess of MOIRA, entitled, *Eachtra Faoibhlaidh, inghean rígh Alban, 7 Chearbhuill mhic Donchaidh mhóir uí Dhálúigh*, (*The adventures of Faravla, Princess of Scotland, and Carval O' Daly*), with a translation of which, the accomplished possessor has been pleased to favour me.—Faravla's father having discovered that Carval, while on a visit at his palace, aspired to the hand of his daughter, whose affections he had gained, threw him into prison and condemned him to death. “ At this (says my author) Faravla
 “ threw off all restraint: she wept, and mourned; neglected bathing, and refused nourishment. The next morning being appointed for his execution, she covered her face
 “ with her robe, and going to the prison, gained, by gifts and entreaties, permission from
 “ his guard to take a last farewell of her lover. Upon entering the apartment, she desired
 “ the guards to watch at the door, and give her notice if any person approached. Gained
 “ by her liberality, and knowing that she must reign after her father's decease, they complied. Faravla then caused Carval immediately to change garments with her, and *showed*
 “ him how to cover his face with his robe, and lying down in the place of Carval, he was
 “ let out by the guard as Faravla.”—In baron FINGLAS' *Breviate*, it is recommended,
 “ that noo Englishman of the londe weare *overslipp Irish coate and hood* on payne of an hundred
 “ dreth shillings, toties quoties.” In his prohibited custom probably originated the epithet, *rug-headed*, which Shakespear somewhere applies to the Irish kerns; as the mantle of the vulgar Irish were generally made of rug. See MORYSON'S *Itin.* Part. 3. p. 101.

“ her arrayed commonly, but in her smock and mantle, to be more
 “ ready for her light services ; in winter, and in her travail, it is her cloak
 “ and safeguard, and also a coverlet for her lewd exercise. And when
 “ she hath filled her vessel, under it she can hide both her burden, and
 “ her blame ; yea, and when her bastard is born, it serves instead of
 “ swadling clouts. And as for all other good women which love to do
 “ but little work, how handsome it is to lye in and sleep, or to loufe
 “ themselves in the sun-shine, they that have been but a while in Ireland
 “ can well witness. Sure I am, that you will think it very unfit for a
 “ good hufwife to stir in, or busie herself about her hufwifry in such
 “ sort as she should. These be some of the abuses for which I would
 “ think it meet to forbid all Mantles.” Nor is he a greater friend to the
 Glibbs which he thinks “ as fit masks as a Mantle is for a thief.
 “ For whensoever (says he) he hath run himself into that peril
 “ of law, that he will not be known, he either cutteth off his glibb
 “ quite, by which he becometh nothing like himself, or pulleth it so low
 “ down over his eyes, that it is very hard to discern his thievish counte-
 “ nance.”

But Spencer himself gives some good reasons, afterwards, for dispensing
 with the observance of those laws. The passage, which contains some
 further particulars of the Irish Dress, is, though long, too curious to be
 omitted.

“ Eudox. But are there not laws already provided for avoiding of
 this evil ?

“ Iren. Yes, I think there be ; but as good never a whit as never
 “ the better : for what do Statutes avail without penalties, or laws with-
 “ out

“ out charge of execution? For so there is another like law enacted
 “ against wearing of the Irish apparel, but nevertheless is it observed by
 “ any, or executed by them that have the charge: for they in their pri-
 “ vate discretions think it not fit to be forced upon the poor wretches of
 “ that countrey, which are not worth the price of English apparel, nor ex-
 “ pedient to be practised against the abler sort, by reason that the coun-
 “ try (say they) doth yield no better; and were there better to be had,
 “ yet these were fitter to be used; as namely, the Mantle in travelling,
 “ because there be no inns where meet bedding may be had, so that his
 “ mantle serves him then for a bed. The leather quilted jack in jour-
 “ neying and in camping, for that it is fittest to be under his shirt of
 “ male, and for any occasion of sudden service, as there happen many,
 “ to cover his trouse on horseback. The great linen roll, which the wo-
 “ men wear, to keep their heads warm, after cutting their hair, which
 “ they use in any sickness. Besides their thick-folded linen shirts, their
 “ long-sleeved smocks, their half-sleeved coats, their filken fillets, and
 “ all the rest, they will devise some colour for, either of necessity, or of
 “ antiquity, or of comeliness” (y).

But in order to give your lordship a still more precise idea of the Irish
 Dress,—at least of the lay military habit—at this period, I will here
 transcribe Camden’s account of the retinue which attended O’Neal,
 prince of Ulster, to the court of Elizabeth, A. D. 1562.—“ He ap-
 “ peared at court with his guards of Galloglachs, bare-headed, armed
 “ with hatchets, their hair flowing in locks on their shoulders, on which
 “ were yellow surplices dyed with saffron, with long sleeves, short
 “ coats,

(y) *View of the State of Ireland.*

“ coats (z), and trum jackets, at which strange sight, the Londoners
 “ marvelled much.”

A learned correspondent's observation on the trum-jackets of O'Neal's attendants is too curious and ingenious to be omitted. “ Thrums mean
 “ the unwoven threads which remain to any kind of manufacture that
 “ comes out of the loom; and likewise mean coarse unwoven yarn:
 “ from which it should seem, that these jackets were of twisted threads,
 “ and the cords interwoven into, or interlaced with each other, which
 “ may be explained by the passage relative to the Habergeon of Amadis,
 “ which was destroyed by the curiosity of those who unravelled the
 “ twisted threads thereof.”

It is observed by an eminent French writer, that “ une seule es-
 tampe ferait mieux entendre que vingt pages de description.” Convinced
 of the justness of this observation, and willing to throw on my subject
 every light with which my researches have supplied me, I shall here ex-
 hibit to your lordship a rude, but faithful delineation of O'More, a turbu-
 lent Irish chieftain of this reign, and Archer, a Jesuit retained by him,
 both copied from A MAP OF THE TAKING OF THE EARL OF
 ORMOND in 1600 (a), Plate X. fig. 1. 2. preserved amongst the manu-
 H scripts

(z) From the short coats of O'Neal's guards, who were certainly in their military
 Dress, it should seem, that that refinement of chivalry then prevailed in Ireland, which
 forbid the striking “ ailleurs qu'entre les quatre membres.”

(a) An engraving of this map (as it is entitled) is given in CAREW's *Pacat. Hib.* but
 it is by no means faithful. The fidelity of the delineation of the figures here given,
 (tho' on a large scale,) may be relied upon: even the original colours of the drawing
 are preserved.

scripts of our College, and which is said to have been taken on the spot. O'More, fig. 2. is dressed in the barrad and scarlet cloak, and Archer, fig. 1. in the black mantle and strait truisse.

Before I dispatch the reign of our virgin Queen, I shall extract from THE CORPORATION-BOOK OF IRISHTOWN (Kilkenny) some sumptuary bye laws touching the dress of the inhabitants of that town in the years 1537, and 1565.

“ By an order of the court made by the portrieve, burgeffes and commons of Irishtown, 7th Jan. 1537, it was ordered, that the following prices should be paid within the said corporation, for making the underneath particulars, viz.

A quilted dublet, with a new fashioned Bellire (*b*) to be cut, to be made for one shilling sterling.

The pair of Gally-enishes (*c*), to be made for eight pence.

The pair of new fashioned close hose, six pence (*d*).

The

(*b*) A learned friend takes Bellire to be an Englishwoman's petticoat.

(*c*) Gally-enich is conjectured by the same friend, to be an Englishman's shirt, short and tight, instead of the Irishman's of thirty ells.

(*d*) This was certainly a liberal price for the making of a pair of hose, as they were probably made of common cloth ; for the art of knitting, it is most probable, was now unknown in Ireland, as it does not appear to have been a common art in England or in any



Plate X

Fig 1

Fig 2



The woman's Irish coat, double seamed, being not wrought with filk, seven pence.

Every ounce of filk to be wrought upon a woman's coat, for nine pence.

The offender to forfeit two shillings.

Anno 1565. " A bye law in the corporation of Irishtown : that no inhabitant dwelling within the mitre land, being a free-man, or woman, wear no apparel but after the English fashion ; nor no woman wear any caps upon pain of forfeiture ; and that every burgeses shall go in his cloak, and so every freeman, upon pain of forfeiture, excepting W. Dullany, Teig Lowry, and R. Wale."

Although on the verge, we must not quit this age of credulity without noticing the magic girdles now worn by the Irish. Sir John Harrington, one of the brightest ornaments of the court of Elizabeth, in a note on his translation of *THE ORLANDO FURIOSO* (*e*), tells us, " that
" some say it is a great practise in Ireland to charme girdles, and the like,
" perswading men that while they weare them they cannot be hurt with

H 2

" any

any other part of Europe at this period. See SMITH'S *Wealth of Nations*. Vol. 1. p. 389. In HOLINGSHED'S *Chron. of Irel.* we find mention of " strait stockings" under the reign of Henry VIII. p. 89.

(*e*) Book 12.

“ any weapon (f).” This he illustrates with a little narrative, which, as it presents us with a picture of the times, in simple colouring, I shall make no apology for transcribing here. “ Rorie-Oge (a notable rebell “ of Ireland) having taken, in a vile and trecherous parlee, my valiant “ cofin Sir Henrie Harington prifoner, had one night his caben or “ little hovell where he lay, befet with one hundred fouldiers of the faid “ Sir Henrie his band, meaning to refcue their captaine by force, fith the “ rebels demaunds for his delivery were fuch as Sir Henrie himfelfe (be- “ ing his prifoner) would not condefcend unto, but would rather hazard “ his life as he knew he fould : I fay thefe hundred men wel appointed, “ befet the houfe ftrongly, being made of nothing but hardels and durt, “ yet the villain, ere they could get in, get up in his fhirt, and gave the “ knight xiiij. wounds very deadly, and after gat thorough them all with- “ out hurt, where a moufe almoft could not have got betweene them : “ and I have heard it affirmed in Ireland, that it was with meere witch- “ craft.”—It may be prefumed that Rorie, though furprized, did not forget his girdle, and that his miraculous efcape is filently attributed by our author, to its witching powers.

Having efaped from the magic circle drawn around us by Sir John Harington, we will now proceed to the reign of James I. which I fhall open with the coarfe description of the Irish Drefs given

(f) Enchanted girdles were in early ufe in Ireland. Vide *Vind. of Anc. Hift. of Ire- land*, p. 207. 459.—and in the north of Scotland, till very lately, they were kept in many families. Vide MACPHERSON’S *Poems of Offian*, p. 125. note. quarto ed. and WHITAKER’S *Hift. of Manch.* Vol. I. p. 369. In the poem of *Oran eadar Ailte agus Mac-Ronain air dhoibh fearg a ghabhail ri Fionn*, already mentioned, the maid fent by Fin to offer friend- fhip to the wrathful Erragon, on his landing in Ireland, enumerates with other gifts, “ an hundred girdles” and adds, “ ficknefs cannot affect thofe whom they bind, they ftop pain and torture, a grateful prefent to pregnant women.” *Transf. of the Roy. Irifh Academy. Antiq.* p. 88.

given by Morryson, who visited this kingdom during the period under consideration. "In Ireland the English, and the English-Irish are attired after the English manner, for the most part, yet not with such pride and inconstancy, perhaps for want of means: yet the English-Irish forgetting their own country, are somewhat infected with the Irish rudeness, and with them are delighted in simple colours, as red and yellow.—Touching the meere or wild Irish, it may truly be said of them, which of old was spoken of the Germans, namely, that they wander slovenly and naked, and lodge in the same house (if it may be called a house) with their beasts (*g*). Among them the gentleman or lords of counties weare close Breeches and Stockings of the same piece of cloth, or red or such light colour, and a loose coat, and a cloak or three cornered Mantle, commonly of coarse light stuffe made at home, and their linen is coarse and slovenly. I say slovenly, because they seldom put off a shirt till it be worn (*b*): And those shirts in our memory, before the last rebellion, were made of some twenty or thirty elles, folded in wrinkles and coloured with saffron (*i*).—Their wives living among the English are attired in a fluttish Gown, to be fastened at the breast with a lace, and in a more
" fluttish

(*g*) This seems to justify the observation of DE LOLME, that "the Irish, from their peculiar customs, their appearance and Dress, were, in regard to the English, a foreign, we might almost say, a remote nation." *Brit. Emp. in Europe*, p. 50.

(*b*) My regard for truth, and my duty as an historian, oblige me to declare, that this slovenly custom, so justly reprobated by Morryson, prevailed, at least partially, amongst the heads of some of the principal Irish families, so low as the last reign (Geo. II.)

(*i*) Speaking of the profusion of linen used by the Irish, DE LOLME takes occasion to remark, that, "Ireland seems to have been destined, from time immemorial, to possess a flourishing linen manufacture. *Brit. Emp. in Europe*, p. 50.

“ fluttish Mantell, and more fluttish linen (*k*) ; and their heads be covered after the Turkish manner, with many elles of linen ; only the Turkish heads or Turbans are round in the top : but the attire of the Irish womens heads is more flat in the top and broader in the sides, not much unlike a cheefe mot, if it had a hole to put in the head (*l*). For the rest, in the remote parts, where the English laws and manners are unknown, the very chiefs of the Irish as well men as women, goe naked in winter time.”

This last assertion seems to be, in some degree, corroborated by the following description of the Irish Dress which Sir John Harington has foisted into his translation of *THE ORLANDO FURIOSO* ; though the courteous knight modestly throws a Mantle over the nakedness of our countrymen :

Then come the Irish men of valiant harts,
And active limbs, in personages tall,
They naked use to go in many parts,
But with a *Mantle* yet they cover all (*m*).

But

(*k*) The dress of the female peasant at this time is thus allusively described by ARTHUR WILSON in his *Life of James I.* “ In Antwerp they pictured the Queen of Bohemia like a poor Irish mantler, with her hair hanging about her ears, and her child at back.”

(*l*) On this mode of covering the head, which had probably prevailed time immemorial in Ireland, a correspondent observes, “ the women’s ancient head-dress so perfectly resembles that of the Egyptian Isis, that it cannot be doubted but that the modes of Egypt were preserved amongst the Irish ; the covering of the head with rolls or folds of linen, being so noted a mark of the eastern customs, that its source cannot be disputed, for there the heat of the sun required that precaution.”

(*m*) Book 10. st. 74. It is not indeed improbable that the Irish while necessitated to be in constant

But as this description appears in a work dedicated to Queen Elizabeth its fidelity may be justly questioned. While her Majesty was ruling the Irish with an iron sceptre, a poet who wished to court her smiles would not be so impolitic as to flatter the unhappy sufferers, or to exhibit such a picture of their customs and manners as would be likely to excite commiseration. Even Morryson, as if sensible that his assertion did not rest on the basis of truth, endeavoured to support it with a relation, (rather too indelicate for insertion) of a German baron, who had travelled in Ireland. But Dr. Leland does not seem inclined to give credit either to Morryson, or his friend the baron, and combats their assertions with sound reasoning. “Morryson in his travels (says he) informs us, “that an Irish chieftain, with his family and attendants, sat round “his fire, naked. There is little doubt but that in the reign of Elizabeth, even the old natives had degenerated, and that the wars of several centuries had reduced them to a state inferior to that in which the English found them in the days of Henry II. Yet the fact is totally “incredible. The climate of Ireland must at all times have forced the “most barbarous to some covering, even in their retired chambers” (n).

I entirely accord in opinion with Dr. Leland as to the incredibility of Morryson's relation, and am willing to suppose that Speed, a writer of

constant readiness to take the field, in defence of their property, used every means to render themselves hardy. The author of *The description of Ireland in HOLINGSHEAD's Chronicle*, notices the hardy manner in which the vulgar Irish brought up their children in his time: “their infants, they of meaner sort, are neither swaddled nor lapped in linnen, “but folded up stark naked in a blanket till they can go.” p. 44.

(n) *Hist. of Irel.* Pref. Disc.

of this reign, has kept much closer to the truth. I shall therefore give his description of the Irish Dress, which your lordship will find simple, accurate and curious. “ Their wives were many, by reason of
 “ divorcements, and their maids at twelve yeeres of age, whose
 “ customes were to send to their lovers, Bracelets plaited and curiously
 “ wrote (wrought) of their own haire (*o*), so farre following Venus
 “ in the knots of their allurements (*p*). The men wore linen Shirts
 “ exceedingly large, stained with saffron, the sleeves wide, and hanging
 “ to their knees, strait and short Truffles plaited thick in the skirts, their
 “ Breeches close to the thighs, a short Skeine hanging point down
 “ before, and Mantle most times cast over their heads. The women
 “ wore their haire plaited in curious manner, hanging down their backs
 “ and shoulders from under folden wreathes of fine linen, rolled about
 “ their heads, rather loading the wearer than delighting the beholder : for
 “ as the one was most seemely, so the other was unsightly : their neckes
 “ were hung with Chains and Carkanets, their arms wreathed with many
 “ Bracelets, and over their side garments the shagge rugge Mantles
 “ purfled

(*o*) In *The Annals of Ulster* we find mention, under the year 1004, of Bracelets ; but they were probably of more intrinsic value than those sent to their lovers by the Irish ladies, in the time of Speed, for they appear to have been given, together with 60 oz. of gold, and a golden cup, to purchase the ransom of a captive King.—Of a Soilfeach or amulet in the form of a bracelet, and which was probably worn as such, an engraving is given in *Collect. de Reb. Hib.* No. xiii. Plate XIV. fig. 1.

(*p*) By “knots of allurements” Speed evidently alludes to the true love knot, the ancient symbol of love, faith and friendship among the Northern nations. Vide BRAND’S *Obs. on Pop. Antiq.* p. 349.

“ purfled (*p*) with a deep fringe of divers colours, both sexes accounting idleneſſe their only libertie, and caſſe their greateſt riches (*q*).

However it was in this reign, (James I.) that the Irifh Drefs was to feel the influence of fafhion, and to aſſume a new form. The circuits of the judges being now no longer confined within the narrow limits of the pale, but embracing the whole kingdom, the civil aſſemblies at the aſſizes and ſeſſions, (ſays Sir John Davies) reclaimed the Irifh from their wildneſs; cauſed them to cut off their glibs and long hair; to convert their mantles into cloaks; and to conform themſelves to the manner of England in all their behaviour and outward forms (*r*).

But this reformation was not occaſioned by the influence of fafhion alone; the civil power afforded its wholeſome aid. The lord deputy Chicheſter in his inſtructions for the lord preſident and council of Munſter, 20th May 1615, directs, that “ to the end a comely and decent
“ order may be obſerved by the ſheriffs, juſtices of peace, jurors, and
“ other officers of juſtice, freeholders and others, in all ſeſſions and
“ fitting terms, that the ſaid lord deputy and council do think it convenient, that the ſaid lord preſident and council there, by their proclamation or otherwiſe, give ſtraight order, that all the ſaid perſons,
I “ in

(*p*) Purfled. From the Fr. Pourflier, which properly ſignifies to work upon the edge. TYRWHITT, *Cant. Tales*, Vol. IV. p. 199.—Embroidered. PERCY, Gloſs. to *Reliques*.

(*q*) *Theat. of the Emp. of Great Brit.*—In SPEED’s map of the four principal cities of Ireland, he has given engravings of the Dreffes of the country.

(*r*) *Diſc.* p. 215. oct. ed.

“ in all times of sessions and sitting terms, do use and wear English
 “ attire and apparel ; punishing by fine and imprisonment all such as
 “ shall appear before them attired in Mantles and Robes, and punish
 “ the wearer ; and also to expel and cut all Glibs” (s).

Admitting that those instructions were religiously observed, we may hence conclude, that the Irish gentlemen now began to figure in Cloaks, Ruffs, and sometimes Trousers ; and often indulged in the vanity of yellow stockings, silk garters puffed in a large knot below the knees, and knots and roses in their shoes. For such was the Dress of the English at this period (t). It is probable too, that at this time, Hats were first introduced into Ireland ; for it is rather a matter of doubt, that they were worn in England before the reign of Elizabeth (u). Indeed if we may credit a scholiast on Cambrensis’ account of THE CONQUEST OF IRELAND, the Irish had no need of hats whilst they cherished their hair. “ The Irish nation and people even from the beginning
 “ (says my author) have been alwaies of a hard bringing up, and are
 “ not onelie rude in apparell, but also rough and ouglie in their bodies :
 “ their beards and heads they never wash, clense, nor cut, especiallie
 “ their heads ; the haire whereof they suffer to grow, saving that some
 “ doo use to round it : and by reason the same is never kembered, it grow-
 “ eth fast together, and in proceffe of time it matteth so thicke and
 fast

(s) *Desid. Curiosa Hibern.* Vol. II. p. 20.

(t) GRANGER’S *Biog. Hist. of Eng.* Vol. II. p. 319. quarto ed. This is precisely the Spanish mode of Dress, which I suppose was introduced into England by Philip, consort of Queen Mary.

(u) *Ibid.* Vol. I. p. 163.

“ fast together, that it is, *instead of a hat*, and keepeth the head verie
 “ warme, and also will beare off a great blow or stroke (x), and this
 “ head of haire they call a glibe, and therein they have a great plea-
 “ sure” (y).

With respect to the dress of the Irish ladies in this reign, I can only conjecture, that, like the English women, they began to oppress their heads with ornaments, and to court the amorous glance by exposing their bosoms (z).

The Dress of the nobility in the next reign (Charles I.) may be in part collected from the following resolution of the house of commons, A. D. 1644.

“ That the house gave no direction to Ridgely Hatfield, nor to any
 “ other, for taking into their hands, or custody, and goods of the right
 “ honourable the lord baron of Dunfany ; and do think fit and so order,
 I 2 “ that

(x) In *The Coxcomb* of BEAUMONT and FLETCHER, Maria calls Antonio, while in the disguise of an Irish footman, “ firrah thatch'd head,” in allusion, I presume, to the matted appearance of his hair, intended to render his disguise the more compleat.

(y) HOLINGSHED'S *Chronicle*.

(z) To the shame of modern Europe, this indecent custom, which, within my own memory, prevailed amongst my country-women, was strictly prohibited amongst the unenlightened Gentoos. Vide *A Code of Gentoo Laws*. Ch. 20.

“ that the said Hatfield do forthwith deliver unto his lordship, the
 “ goods in the schedule, to his lordship’s petition annexed, specified,
 “ viz. two broad clothe cloaks of black, the bayes of one of them lose ;
 “ two black clothe cashokes; one riding black cloth coat, faced
 “ with plush ; one black gown of plush for a man, lined with baize ;
 “ two yards and an half of black broad cloth, and a pair of black
 “ boot hose tops of cloth lined with taffety, taking his lordship’s note
 “ for receipt of those goods” (a).

But we are not to presume that the Irish nobility and gentry in general dressed after the mode of my lord Dunsany. In order then to give your lordship some idea of the most prevalent fashion of Dress amongst the higher classes of the Irish at this time, I shall take leave to direct your lordship’s notice to some figures on the superb tomb of Sir Gerald Aylmer and his dame, Julia Nugent, at Donadea, in the county of Kildare, Plate XI. fig. 1. 2. I do not however, mean to infer, that Sir Gerald and his dame led the fashions ; at least I do not think they did so at court ; there I conclude every body was dressed in the English style, and there we are taught to believe the dresses were splendid. James Howell, a writer of this reign, in a letter from Dublin, dated 3d May 1639, says, “ Here is a most splendid court kept at the Castle, and except that of the vice-roy of Naples, I have not seen the like in Christendom”

(a) *Journ. of the House of Comm.* App. p. 170. Belts or Girdles continued so low as this time to be worn by the Irish. It appeared on the examination of Mr. Lambert before the Irish house of commons, A. D. 1641, for ill-treatment of Mr. Johnson, that he had pulled him (Johnson) by the *belt*, and hawled him about the street. *Ibid.* p. 52.



Fig 1



Fig 2





“tendom (b).” Now, as it is not probable that the splendour to which our author alludes could have proceeded solely from the decorations of the court, it may be safely concluded that the dresses of those by whom it was frequented, must have joined in exciting his admiration.

Before I dismiss the pious and unfortunate Charles, I must do him the justice to declare, that by an act passed at Dublin, in the 10th year of his reign, “FOR REPEALE OF DIVERS STATUTES HERETOFORE
“ENACTED IN THIS KINGDOM OF IRELAND” (c), he permitted the Beard to flourish once more on the upper lip of our countrymen, privileged them to use again gilt Bridles, Peytrels, and other gilt Harneys, and left them at liberty to wear either their own national dress or the English apparel. All this however was done, say the framers of the act, because those Statutes “are now by reason of the blessed change of
“times, grown out of use, and many of them not fit to be continued,
“as not sorting with the condition of the present times, and the happy
“government under which the subjects of this kingdom doe live.
“And that after so long a quiet among his Majesties subjects thereof,
“whose zeale to his Majesties service is manifested upon all occasions,
“any

(b) *Epistola Ho-Eliaze*, p. 274. For the manner in which the State officers were attired at this time on state-days, Vide *Desid. Cur. Hib.* Vol. 1. p. 166.

(c) It must however be admitted that the trade of Ireland has great obligations to Charles. Under his auspices several valuable manufactures were planted and encouraged in different parts of the kingdom; particularly at Chapelizod, Clonmell, and Dundalk. See LAWRENCE'S *Int. of Ireland*. p. 188, 189.

“ any national distinction or difference between them, might prove dangerous.”

The sword of rebellion having drank to satiety of the blood of the protestants, and the ruins of the established church being again repaired, the banners of peace waved once more o'er our ensanguined fields, and a friendly intercourse began to subsist between the English and the Irish. United now in the bands of friendship, both nations assumed the same garb: but Fashion continued to hold her throne in England (*d*). Hence I conclude—and the voice of tradition supports me—that open-sleeves, pantaloons, shoulder knots, Flanders-lace, neck-clothes (*e*), and that most ridiculous of all fashions, the Perriwig (*f*), were worn by the Irish nobility and gentry at this period; and that the ladies began to curl and frizzle their hair. But wanting the information of portraits, I cannot descend into all the minutiae of the dress of those times. I can indeed describe a Fan that was then worn by one of our country women, for it now lies before me. The mount is a thin kind of silk; the ground deep blue, and the figures fanciful and rude. The sticks are of ivory stained brown; those on the
outside

(*d*) Now, and for some time before, the Romish clergy went about exhorting the people to throw off the Mantle and Trousse; but their exhortations were of little avail.

(*e*) That Flanders-lace soon found its way into Ireland, appears from the following anecdote in a letter of Mr. O'HALLORAN. “The late lord Glandore told me, that when a boy, under a spacious tomb at his seat near Ardfert, he perceived something white. He drew it forth; and it proved to be a shroud of Flanders-lace, the covering of a person long since deceased.”

(*f*) It is little to the credit of this unseemly covering of the head, that the first person recorded to have worn a wig in England, was Saxton, fool to Henry VIII. WALPOLE'S *Anec. of Paint.* Vol. I. p. 135.

outside covered with elegant silver filigree work, and studded with amethysts (*g*).

According to Harris, about this time the Mantle and Trousse began to fall into disuse amongst the Irish peasantry. "Lieutenant colonel Humphry Hurd (says he) deputy governor of Galway, in the absence of colonel Peter Stubbers who governed that garrison under the usurpers, issued an order, grounded on the Statute of Henry VIII. to prohibit the wearing of the Mantle to all people whatsoever; which was executed with great rigour, and from that time the Mantle and Trousse were disused for the most part (*b*)."

And Sir Henry Piers, in his DESCRIPTION OF THE COUNTY OF WESTMEATH written in this reign, tells us, that "there is now no more appearance of the Irish Cap, Mantle, or Trousers, at least in these countries."

It appears from THE POLITICAL ANATOMY OF IRELAND by that keen observer, Sir William Petty, that those articles of Dress thus prohibited but not generally disused, were then (1672) made of a narrow sort of frieze, of that kind perhaps which was exempted from alnage by a particular Statute in 8th Edw. III. (*i*). "The cloathing (says

(*g*) Mr. O'HALLORAN assures us, that within his memory amethysts of immense value were found in Ireland. *Introd. to Hist. and Antiq. of Irel.* p. 116.

(*b*) WARE'S *Works*, Vol. II. p. 177. In act 2. of *The Coxcomb* of BEAUMONT and FLETCHER, there is a very indelicate but witty allusion to the immoderate size of the Trousse under the name of Doufets.

(*i*) ANDERSON'S *Hist. of Comm.* Vol. I. p. 204.

“ (says my author, speaking of the Irish) is a narrow sort of frieze, of
 “ about twenty inches broad, whereof two foot, call’d a bundle, is
 “ worth from $3\frac{1}{2}$ d. to 18d. Of this, seventeen bundles make a man’s
 “ suit, and twelve make a cloak (*k*).” In another part of the same
 work he gives us the current prices, at that time, of several articles of
 Drefs in use amongst the vulgar. “ They wear (says he) such cloaths
 “ as the wool of their own sheep, spun into yarn by themselves, doth
 “ make; their shoes, called brogues, are but $\frac{1}{4}$ so much worth as a pair
 “ of English shoes; nor of more than $\frac{1}{4}$ in real use and value.
 “ A hat costs 20d. a pair of stockings 6d. but a good shirt near
 “ 3s (*l*).”

As we have no reason to suspect Sir William Petty on this occasion of misrepresentation, we may presume, that his observation was confined to the peasantry. For Richard Lawrence, in his INTEREST OF IRELAND, published in 1682, tells us, in an angry tone, that tradesmen’s wives wear not only silk gowns, but oft-times two or three silk petticoats; and reprobates the general use of silk hoods and scarfs amongst even the inferior classes of the people (*m*). To this he attributes, amongst other causes, the decay of trade and wealth in Ireland at that time; and prophetically declares, that “ if poor Ireland imitates rich England in garb, it will be beggared.”

Of

(*k*) P. 98.

(*l*) Ibid. p. 76.

(*m*) P. 20.

Of the dresses of the turbulent reign of James II. I cannot speak with certainty; for little is certainly known. If any particular fashion prevailed at that time, it was probably of English origin. Some of the female peasantry, however, still continued attached to their old habits. Of these I will here describe one, as worn to the hour of her death by Mary Morgan, a poor woman, who was married before the battle of the Boyne, and lived to the year 1786.—On her head she wore a roll of linen, not unlike that on which milk-maids carry their pails, but with this difference, that it was higher behind than before; over this she combed her hair, and covered the whole with a little round-eared cap, or coif, with a border sewed on plain;—over all this was thrown a kerchief, which, in her youth, was made fast on the top of her head, and let to fall carelessly behind; in her old age it was pinned under her chin.—Her jacket was of brown cloth, or pressed frize, and made to fit close to the shape by means of whale-bone wrought into it before and behind; this was laced in front, but not so as to meet, and through the lacing were drawn the ends of her neck-kerchief. The sleeves, halfway to the elbows, were made of the same kind of cloth with the jacket; thence continued to the wrist of red chamlet striped with green ferreting; and there, being turned up, formed a little cuff embraced with three circles of green riband. Her petticoat was invariably of either scarlet frize or cloth, bordered with three rows of green riband. Her apron green serge, striped longitudinally with scarlet ferreting, and bound with the same. Her hose were blue worsted. And her shoes of black leather, fastened with thongs, or strings.

This fashion of habit however, had not been always peculiar to the peasantry: it appears to have prevailed formerly in the principal Irish families.

families. About the close of the last century, there lived at Credan, near Waterford, a Mrs. Power, a lady of considerable fortune, who, as being lineally descended from some of the Kings of Munster, was vulgarly called, The Queen of Credan. This lady, proud of her country and descent, always spoke the Irish language, and affected the Dress and manners of the ancient Irish. Her Dress, in point of fashion, answered exactly to that of Mary Morgan as just described; but was made of richer materials. The border of her coif was of the finest Bruffels-lace; her kerchief of clear muslin; her jacket of the finest brown cloth, trimmed with narrow gold lace, and the sleeves of crimson velvet striped with the same; and her petticoat of the finest scarlet cloth, bordered with two rows of broad gold lace.

The Hugonots who followed the fortunes of William III. brought with them the fashions of their country. But I cannot find that these fashions were infectious; at least it does not appear that the Irish caught them.

The Hat was now shaped in the Ramillie cock. The Perriwig, which had been of several years standing in Ireland, was not yet generally worn: it was confined to the learned professions, or to those who affected gravity. "Our ignorant nation (says Farquhar, in a comedy written in this reign) our ignorant nation imagine, a *full wig* as infallible "a token of wit as the laurel (n)."

The head-dress, which the Spectator says, "made the women of "such an enormous stature, that we appeared as grass-hoppers before "them," now prevailed here. This information I owe to the inquisitiveness of Lucinda, in the comedy which I have just quoted.

Lucinda.

(n) *Love and a Bottle*. Act 1.

Lucinda. Tell us some news of your country; I have heard the strangest stories,—that the people wear horns and hoofs.

Roebuck.—Yes faith, a great many wear horns; but we have that, among other laudable fashions, from London; I think it came over with your mode of wearing *high top knots*; for ever since, the men and wives bear their heads *exalted alike*. They were both fashions that took wonderfully.

The reign of Queen Anne seems to have been an age of gay attire (*o*): the single Dress of a woman of quality then, was the product of an hundred climes (*p*). Swift, in a poem written in 1708, thus metamorphoses the Dress of his Goody Baucis into the Dress of the day.

Instead of home-spun *Coifs*, were seen
Good *pinner*s edg'd with *Colberteen*,
Her petticoat transform'd apace,
Became *black sattin* flounc'd with *lace*.

K 2

Plain

(*o*) Even the Dress of the dead was attended to in this reign. We learn from *The Journals of the House of Commons*, that a bill was brought into parliament in 1703, and afterwards passed into a law, to oblige all persons in this kingdom to bury in woollen. This was probably done in conformity to the English custom, to which Pope alludes in his *Moral Essays*, Ep. 1. v. 245.

Odious! in woollen! 'twould a faint provoke, &c.

(*p*) *Spectator*, No. 69.

Plain Goody would no longer down,
'Twas Madam in her *Grogram* gown (q).

Besides the different articles of Dress enumerated in those lines, the Irish ladies wore short jackets with close sleeves, made of Spanish cloth, each side of which was dyed of a different colour: These jackets were fastened on the breast with ribands. Their petticoats were swelled to so monstrous a circumference by means of hoops, as must have alarmed the opposite sex for their chastity. High stays, piked before and behind, gave an awkward stiffness to their carriage. Their shoes were of red and blue Spanish leather, laced with broad gold and silver lace at top and behind; the heels broad, and of a moderate height: some were fastened with silver clasps, others with knots or roses. Their stockings were generally of blue or scarlet worsted or silk, ornamented with clocks worked with gold or silver thread (r): neither thread nor cotton hose were then known. And their necks were usually adorned with black collars, tied in front, with ribands of divers colours.

I cannot find that the riding coat, in such general use amongst the English ladies in this reign, and so justly reprobated by the Spectator (s),
was

(q) *Baucis and Philemon.*

(r) Scarlet stockings were worn by the English ladies also at this time. ADDISON alludes to this fashion with his usual humour, in the bill of Mortality prefixed to a paper in the *Spectator* on the effects of love, (No. 377. May 13, 1712). "T. S. wounded by Zelinda's *scarlet stockings*, as she was stepping out of a coach."

(s) No. 104. 435. But tho' the ladies did not wear riding-coats, it is probable that they wore buskins when on horseback; for I not only find this article under the head of
"Inwards,"

was now worn here : Dress had not yet mingled the sexes. A lady, in those days, mounted her horse in the same dress in which she entered the drawing-room ;—nay, she did not even forget her hoop.

“ There is not, (says Addison) so variable a thing in nature as a lady’s head-dress (*t*)”. The justness of this observation deters me from attempting to describe the head-dress of the ladies of those days. I shall be content with concluding, that it rose and fell with the head-dress of the English ladies ; which, within Addison’s memory, rose and fell above thirty degrees (*u*). I must however observe, that I cannot learn, on the strictest enquiry, that the lovely tresses of nature were then permitted, as in the present day*, to wanton on the neck, where (to borrow the language of Hogarth) “ the many waving and contrasted “ turns of naturally intermingling locks, ravish the eye with the pleasure of the pursuit, especially when put in motion by a gentle “ breeze (*v*).”

But though I wave any attempt to describe the fashion of the ladies’ hair at that time, I ought not to omit to mention, that they wore
Hoods

“ Inwards,” in a *Book of Rates* published by CH. YOUNG in 1702, but recollect having been once told by an old lady, that in her youth, the ladies always rode in buskins.

(*t*) *Spect.* No. 98.

(*u*) *Ibid.*

(*) This late improvement of my fair country-women in their ideas of natural elegance in hair-dressing, was probably suggested by the works of Angelica, Reynolds, &c. an effect which the author of *A Treatise on Hair-dressing*, wonders was not sooner produced.

(*v*) *Anal. of Beauty*, p. 28.

Hoods of divers colours (*w*), and beaver Hats trimmed with broad gold and silver lace, and a buckle in front.

Wafted by the breath of fashion, the Mask alighted in this island (*x*). Immediately the ladies took it up, and appeared in it in the streets, public walks and theatres. Under this disguise, they could now, without fear of discovery, rally their lovers or their friends, and safely smile at the obscenity of a comedy (*y*). Patches too were much worn: but whether or not their position was determined, as in England, by the spirit of party, I cannot say (*z*).

I have been informed that some Irish ladies of this reign, affected the Drefs in which the unfortunate Queen of Scots is usually depicted. So that we may presume the Ruff now occasionally rose about the neck of our lovely countrywomen.

The Drefs of the gentlemen in this reign, was more uniform than that of the ladies. Their coats and waistcoats were laced with broad gold

(*w*) The practice of wearing hoods, was borrowed from the English, amongst whom we find they were in use so early as the reign of Hen. VIII. from an act passed in England in the 33d. year of that reign. We also find them mentioned in a ballad of the reign of Elizabeth. PERCY'S *Reliq.* Vol. I. p. 309.

(*x*) These masks were made of velvet and fatten, and imported at an high duty. Vide YOUNG'S *Collect. of several Acts and Stat. relating to the Rev. of Irel.* p. 59.

(*y*) Masks continued to be worn by some of our countrywomen so late as the reign of Geo. II.—About forty years since, a lady of distinction was seen to go hunting in a Mask with the late Mr. Conolly, from his lodge at Mount-Venus.

(*z*) *Spec.* No. 43.

gold or silver lace: the skirts of each were long, and the sleeves of the coat flared. Instead of stocks, they wore cravats, edged with Flanders or Brussels-lace, which, after passing several times round the neck, wandered through the button holes of the coat, almost the whole length of the body. Their hose, like those of the ladies, were blue or scarlet worsted or silk, worked with gold or silver clocks. Their shoes, in this (and in the following reign) had broad square toes, short quarters and high tops; and were made fast with small buckles (*a*). Their heads,—even the heads of youthful beaux—were enveloped in monstrous perriwigs (*b*), on which perched a small felt hat. And thro' the skirts of their coats stiffened with buckram, peeped the hilt of a small sword.

Long cloaks too of Spanish cloth, each side dyed of a different colour, were now worn by the gentlemen (*c*).

With

(*a*) When shoe-buckles were first introduced into this kingdom by the English, I have not been able to learn. That they were in use in England in the reign of Edw. IV. appears from the curious *Collection of Letters of the Paston family*, lately published by Sir JOHN FENN, Vol. II. p. 203.

(*b*) Almost all the portraits of military commanders of this reign that I have seen, are dressed in armour and enormous perriwigs.

(*c*) This fashion, inter alia, was derived from our neighbours in Great Britain, amongst whom, however, it had fallen into disuse about this time. In the reign of Philip and Mary, the companions of the Inns of Court were forbid by one of their regulations, to wear Spanish gowns in common. REEVE'S *Hist. of the Eng. Law*. Vol. IV. p. 574. oct. ed.

With the line of the Stuarts, I shall close this crude Essay. For, from the accession of George I. to the present day, Fashion has been such a varying goddess in this country, that neither history, tradition nor painting, has been able to preserve all her mimic forms : like Proteus struggling in the arms of Telemachus on the Pharian coast, she passed from shape to shape with the rapidity of thought.

But your lordship, I fear, will think I have dwelt too long on so trifling a subject. I must confess, that Dress, in the general acceptance of the word, is a subject of little importance ; but the national Dress of our ancestors receives some consequence from the circumstance of its having been so often the object of parliamentary consideration. Indeed the history of the Dress of any nation does, in some degree, involve that of the manners of its inhabitants : it is a mirror in which we can discern the progress of society ; at one time we may see her falling into the depths of barbarism, and again emerging into the light of civilization. When we behold the Irish wrapped in skins, or concealing a naked form under a coarse woollen mantle, we naturally conclude that we are looking on a race of barbarians ; but when we see the same people, in other periods, clad in silk, fringed with gold or silver lace, and their persons glittering with elegant and costly ornaments, we cannot deny them the respect which is due to a wealthy and a civilized, if not a polished people.

From the history of the Irish Dress it may also be observed, that the English, for many centuries after they had invaded this island, used oppressive and unwarrantable measures to bring the natives into subjection : under the specious pretext of civilizing them, they compelled them

them into a conformity of dress and manners, only the more easily to bow their heads to the yoke.

It must, however, be confessed that while the Irish retained their uncouth and barbarous Dress (for such it appears to have been in latter times) their laws and their language, little could be effected towards the introduction of modern refinement amongst them. This consideration alone, seems for the two last centuries, to have actuated the English government in the ordaining sumptuary laws in this kingdom. Nor can we deny, that from the reign of Elizabeth, the English, instead of denuding the natives with the rude hand of power, used gentle means to induce them to lay aside their national Dress, and to assimilate with themselves in customs and habits. The happy consequences of of these measures we now experience, and are bound in gratitude to kiss the rod which formerly chastised our ancestors. What your lordship has done towards effectuating our present political happiness, delicacy forbids me to mention. Future pens will record it.

Having thus sketched the outlines of this, I hope, not uninteresting or incurious subject, I trust some abler hand may be found to lay in the colouring, and finish the picture. And in this hope I freely abandon it.

I have the honor to be,
My LORD,
with profound respect,
your LORDSHIP'S

much obliged,

and most obedient humble servant,

Joseph Cooper Walker.

L

TREASURY-CHAMBERS,

DUBLIN,

December 14, 1787.

A D D I T I O N A L N O T E S.

Page 3. Note (d) The Celtic Braccæ, says Mr. Whitaker, &c.

AS the whole passage is curious and pertinent, I shall make no apology for transcribing it at full length. “ The Celtic Braccæ and the English Breeches were so denominated from the colours upon them running in stripes or divisions. And the present trowsers are the original garment a little altered. In its first state it hung down to the ancles, entire and undivided, as the petticoats of the women do at present; and is still worn in this form by our Blue-coat boys at Manchester. And the next improvement was to open it before, for the greater convenience of walking; as has been practised with the gowns of scholars, academicks, and clergymen, and with the surplices of the last very lately; and it is used in this state by the Bridewell boys of London, and our sailors. In the original disposition of the Dress, therefore, it could not be denominated, as might be imagined at first, from the division in its form, but was called from the breaks in its colours. *Hist. of Manch.* Vol. II. p. 267.

P. 4. Line 1. The Cota, &c.

Formerly in Gaul, in Ireland and the Highlands of Scotland no raiment was worn below the Cota. Partial to this mode of Dress, so well calculated for the free exercise of martial duties, the Highlanders, who serve on the British establishment, still retain

it with very little variation. Sir Henry Erskine alludes to this garb in his *Verses addressed to the Royal Highland regiment*:

With the garb of old Gaul and the fire of old Rome,
From the heath-cover'd mountains of Scotia we come;
From the mountains where Romans attempted to reign,
But our ancestors fought,—and they fought not in vain.
Tho' no cities nor courts of our habit approve,
'Twas presented by Mars at a synod of Jove;
And when Pallas observ'd at a ball 'twould look odd,
Mars received from his Venus a smile and a nod.

P. 5. Line 7. Several of the latter instruments (i. e. Dealg-Fallainne,) &c.

On turning over the *Minute-book* of the Committee of Antiq. of the Royal Irish Academy, I found the following memorandums.—

“ 1786. Feb. 28. A remarkable silver fibula, similar to that which is deposited in the College Museum, was exhibited to the Committee. It was found near Penrith.”—See Plate II. fig. 1.

“ June 19. A copper buckle found in the bog of Rosconnel in the Queen's county, was exhibited by the Secretary.—It seemed decidedly to be a buckle, and from its general likeness to the large silver ornament exhibited to the Committee on the 28th Feb. should prove that also to have been designed for the same purpose.”

P. 10. Line 5. The Shoe in one form or another, &c.

In the reign of Henry II. slippers were an article of the Dress of the Irish ecclesiastics.—1181. The grant to Wm. Brun was renewed at the rent of forty pence, payable annually at the altar of this church, (Christ-church, Dublin) with certain *Slippers* for the use of the prior.” *Monast. Hib.* p. 151.

P. 10. Line 13. The ancient Irish also wore a kind of Buskin, &c.

The fresco figures at Knockmoy wear a kind of Buskin. Buskins too are worn by the figure of the Bag-piper in the illumination of Dr. Archer's copy of KEATING's *Hist. of Ireland*, already noticed. P. 7.

P. 12. Line 19. I am inclined to consider the Aicde, as a kind of Broche, from the circumstance of its marking the rank of the wearer by its value, as was formerly the case amongst the Highlanders, &c.

Having consulted Mr. Gillies of Perth (the ingenious editor of a collection of *Gaelic Poems* published in 1786,) concerning the ancient Dress of the Caledonians, which is said to have borne so close a resemblance to that of the early Irish, he informed me, inter alia, that Fibulæ or Broches were formerly in frequent use amongst the Highlanders, and that they have not yet laid them aside. "I some time ago (says he) published the "*Norwegian Account of Haco's expedition against Scotland*, translated from the Icelandic, in which mention is made of the conquest of Bute, by a Danish Bard. His words are, 'the wide extended Bute was won from the forlorn wearers of rings (i. e. the Scotch) by the victorious conqueror of conquests.' "In a note at the foot it is observed, "that this was very descriptive of the Highlanders at this period. For we find (he continues) that the lower rank of them, both men and women, are to a degree fond of such ornaments. And there is nothing more common in the Highlands of Scotland, than for beggars, male and female, to fasten their plaids with large silver Felachs or Broches, that in case of sudden death, they may have as much in value about them as may be sufficient to defray the expence of their funeral. Golden Broches were very common in ancient times, and it was only by such ornaments that King's and chiefs were distinguished from their vassals." Thus it was in Ireland during the Heathen times, with this difference, that the value of the Bodkin or Broche of each class was ascertained by the Brehon Laws. (See above p. 19). I shall here observe, en passant, that one of the charges brought against the Bards in the convention of Drom-Chille, was their having demanded the Broche of the then Monarch. *Hist. Mem. of the Irish Bards*. P. 53.

P. 22.

P. 22. Line 2. Set a due value even on the productions of the needle,
&c.

To such perfection were the productions of the needle brought in Ireland in the year 1742, that the Dublin Society gave Robert Baker of Bolton-street, Dublin, a premium of ten pounds, for his art of imitating Brussels lace in needle-work.

P. 22. Line 8. Several golden crowns, &c.

It is a well known fact that the golden crown of a certain fallen family, that formerly ruled over a considerable part of Ireland, was very lately extant.—It is with pain I add, that the necessities of the possessor compelled him to convert this crown, the pride of his family, into money.

P. 27. Note (m). Line 5. At this day the peasantry of Connaught and Munster (where the primitive customs and manners still prevail) are clad, &c.

As the estate of my ingenious friend, RICHARD GEOGHEGAN, esq; author of the *Utilitist*, &c. lies in Connaught, I begged of him to favour me with his observations on the prevailing Drefs of that province. Though he writes with sportive humour, his letter contains information of too much value to be suppressed. “The drefs, or rather the slovenly
“un-drefs of the Irish peasantry is but too notorious; and every enquiry about their ap-
“parel must serve only to expose their *nakedness*. Long blue mantles, in the Spanish
“style (a), bare feet, awkward *Binnogues* or kerchiefs on their heads (generally spotted
“with foot), and madder-red petticoats were and are the prevalent taste of the *Ladies*.
“I have heard my father say, that he remembered some male peasants to wear a *Truifs* or
“piece of knit apparel that served for breeches and stockings; a *Barraid* or scull-cap made
“of ordinary rags, was the ornament of the head; an hatted-man was deemed a *Saf*-
“sanagh (Saxon) beau. *Brogue-uirleaker*, that is, Flatts made of untanned leather, graced
“their feet, and stockings were deemed a foppery—ought not the modern Irish rather
“draw

(a) As the Spaniards frequently landed on the western coasts of this kingdom, it may be presumed, that their national drefs was in some instances adopted by the natives.

“draw a veil over such nastiness!—Long beards, bushy hair, and long loose uniformly yellowish (not yellow) gowns, and the *Middegues* or dirks, were the principal robes of the Irish chieftains, who had an early conference with the English invaders, and being laughed at by the latter, a war ensued. This is told I think by Leland, as an historical fact.”

This letter, although evidently written with a view rather to excite a smile than to inform, serves to corroborate several facts adduced in the foregoing Essay.

P. 29. Line 17. They laid aside their Girdles, their Skeans, &c.

Though girdles were equally worn by all the Celtic nations to fasten their mantles or sacks, *Hist. of Manch.* Vol. 1. p. 228. yet it may be presumed, that the girdles laid aside by the Irish Kings as an earnest of their obedience, were those with which they had been invested on their being created knights. MALMS. B. 2. Ch. 6. For we learn from FROISSART, that the antiquity of knighthood amongst the Irish princes was much higher than the English invasion.—The young Scotch knight, called Eerash, who signalled himself in the defence of his country against the forces of Haco, wore a beautiful belt, of which he was stripped by the Norwegians soon as he fell. See JOHNSTON'S Transl. of the Norw. Acc. of Hacos' exped. against Scotland, p. 99.

In a translation (now in my possession) of a precious fragment of Icelandic history of the tenth century, entitled *A voyage to Ireland from Iceland*, I find mention of the skean and girdle. An Irish princess resident in Iceland, presents to her son, on the eve of his departure for Ireland, a knife and girdle, which she charges him to deliver to her nurse. The original of this fragment (which has not yet seen the light) is in the valuable collection of lord RAWDON a young nobleman, whose romantic success in arms, can only be equalled by his success in the cultivation of every branch of polite literature.

P. 31. Note (u). This country so remarkably favourable to the linen manufacture, has not been less so to the woollen, &c.

The value of wool in Ireland in the year 1247, is ascertained by the *Registry* of the priory of the Holy Trinity, Dublin, to have been twenty pence a stone.

P. 31.

P. 31. Note (v). Col. Vallancey gives an high antiquity to the use of rings in Ireland, &c.

In the translation from the Icelandic fragment just quoted, the Irish princess also presents to her son a Ring, saying, "my father made a present of this *gold ring* to me on the appearance of my first tooth, and I hope that he will know it again."

P. 40. Line 1. But the use of the Glove, &c.

In Ireland, as well as in England, we find gloves enumerated as part of the yearly value given for ancient tenures.—"1258, Alexander Noke surrendered to the prior (of the "Priory of the Holy Trinity, Dublin) this year the lot of ground that he held from "him in Gilmaholmog-street, near the church of St. Michael, and for which the prior "engaged to pay him yearly two shillings and a *pair of gloves*, or, in lieu thereof, one "penny." *Monast. Hib.* p. 160.—It is still a prevailing custom in Ireland, for the high-sheriff of a county to present the justice of assize with a pair of embroidered or fringed gloves, when the assizes prove maiden. I have not been able to discover the antiquity or origin of this custom.—I shall now dismiss the subject of this note with the following curious anecdote from a morning paper of the year 1746. "Yesterday ended at Mr. Langfords in Covent-garden, the sale of the late earl of Arran's curiosities; when the gloves given by Henry VIII. to sir A. Denny, were sold for £38. 17s.—the mittens given by Queen Elizabeth to sir. Edw. Denny's lady, for £25. 4s.—the gloves given by James I. to Ed. Denny, esq; (son of sir A. Denny) for £22. 1s.—and the scarf given by Charles I. for £10. 10s. All of which were bought for sir Th. Denny of Ireland, who is lineally descended from the said sir A. Denny, one of the executors of Henry VIII."

P. 54. Line 2. Being close hooded over his head, &c.

Hooded-men I think are mentioned somewhere in the Irish Statutes under the description of Assassins.

P. 54.

P. 54. Note (u). Made of rug, &c.

In the time of James I. the best rugs were manufactured in Waterford, whence they were exported in great quantities. MORRISON *Itin.* Part III. p. 100.

P. 54. Line 4. May under his mantle, go privily armed, &c.

This suspicion of Spencer, it is very probable, arose from his knowledge of a similar custom having prevailed on the continent, while the *Cappes*, answering to the Irish mantles, were in use. This custom is alluded to in the old tale of *Aucassin et Nicolette*.—"Tout-à-coup il aperçut venir du haut de la rue les soldats du guet qui faisaient leur ronde, armée d'épées nues cachées sous leurs cappes."

P. 58. Line 4. Before we dispatch the reign of our virgin Queen,
&c.

From the following anecdote in *The memoirs of Sir James Melville*, it appears, that perfumes, which might be found breathing from every box on the toilets of the English ladies in this reign, were now unknown in Ireland, or at least but partially used. Sir James having described his voyage to Ireland, and acquainted us with the tarrying the night of his arrival at the house of a son-in-law of Odocart, an Irish chieftain, situate on the border of a lake, proceeds to narrate that "the next morning Odocart came there, and "convoied us to his house, which was a great dark tower, where we had cold chear, as "herring and biscuit; for it was Lent. There finding two English gray friars who had "fled out of England, the said friars perceiving the bishop to look very kindly to Odo- "cart's daughter, who fled from him continually; they brought to him a woman who "spoke English, to ly with him. Which harlot being kept quietly in his chamber, found "a little glass within a case standing in a window; for the coffers were all wet with the "sea-waves that fell into the ship, during the storm. She believing it had been ordained "to be eaten, because it had an odoriferous smell, therefore she licked it clean out;

M

"harlotry

“harlotry and his choler in such sort as the friars fled, and the woman followed. But
 “the Irishmen and his own servants did laugh at the matter; for it was a vial of the most
 “precious balm that grew in Egypt, which Solyman the great Turk had given in a pre-
 “sent to the said bishop, after he had been two years ambassador for the King of France
 “in Turkey, and was esteemed worth 2000 crowns.” Oct. ed. p. 16.

P. 58. Note (*d*). The art of knitting, it is most probable, was now
 unknown in Ireland, &c.

It should not be forgotten that the Dublin Society gave Michael Bane of Dublin a pre-
 mium of twenty five pounds, in the year 1742, for his invention of making ribbed stock-
 ings, and twilling them withinside.

P. 60. Line 20. We will now proceed to the reign of James I.

From a portrait of one of the St. Lawrence family painted in 1511, it appears, that Ruffs
 and Rings were worn by the higher classes of the Irish in this reign. This portrait is still
 preserved in the Castle of Howth.

P. 62. Line 1. Their heads be covered after the Turkish manner,
 with many elles of linen, &c.

This fashion still prevails here. Col. Vallancey informs me, that he has seen the heads
 of several female peasants in Fingal, and in the interior parts of the kingdom, dressed
 after this manner.

P. 62. Line 8. The very chiefs of the Irish, as well men as women,
 goe naked in very winter time, &c.

In this assertion Morryson certainly departs from truth, as I have already attempted to
 shew. However it is said that the Celtæ despised death so much, as often to fight naked.
 It is also said that the Highlanders, as if in observance of this barbarous custom, threw
 off their plaids and short coats, and fought in their shirts, so late as the battle of Killi-
 krankie.—

krankie.—CLAVIGERO in his valuable history of Mexico, informs us, that the common foldiers in that country went entirely naked except the maxtlati, or girdle; on which he very sensibly remarks that “ the European historians, who express so much wonder “ at this, have not observed how common the same practice was amongst the ancient “ nations of Europe itself.” Vol. 1. p. 367.

P. 69. Note (*b*). For the manner in which the State officers, &c.

I shall here transcribe the passage to which I refer. “ About the 18th of May 1613, the “ lord deputy, with all the peers of the realm, and the clergy, both bishops and archbishops, attired in *Scarlet robes* very sumptuously, with sound of trumpets; the lord “ David Barry, viscount Buttevant, bearing the sword of State, and the earl of Thomond, bearing the cap of maintenance; and after all these, the lord deputy followed, “ riding upon a most stately horse, very richly trapped, himself attired in a very rich “ and stately *robe of purple-velvet*, which the King’s Majesty had sent him, having his “ train borne up by eight gentlemen of worth.”—Mention of the dress of the State-officers, naturally leads me to give some account of the repository of the Wardrobe appertaining to the State.

The State-wardrobe continues to be kept in a tower called the Wardrobe-Tower, which now affords an entrance to the Chapel of the Castle of Dublin, and was formerly united to Birmingham Tower by a curtain. Though the office of Wardrobe-keeper of the Castle of Dublin, was probably coeval with the Tower, I have not been able to trace it higher in the records of our public offices than the 1st. Geo. I.—It was then conferred on Edward Butler, gent. being at that time, says his Majesty in his patent, “ in our dispose,” an expression from which its earlier existence may be inferred. The nature of the office and the fee, are thus set forth, with great simplicity of language, in the patent which I have just quoted. “ Whereas the office of keeping, cleaning, airing and dressing up “ of the houses, rooms, buildings and edifices erected, and to be erected within our castle of Dublin in our said kingdom of Ireland, and the keeping, cleaning, and airing “ of the robes, hangings and cloaths of State-chairs, stools, and other utensils usually “ kept, and remaining within our said castle; and likewise the office of keeping, attending and setting of the Clock within our said castle, were heretofore erected upon “ very necessary and useful occasions for the good of our service, and two several fees

“ amounting in the whole to sixteen pence Irish by the day, granting for the executing
 “ of the said several offices (that is to say) eight pence Irish by the day for the keeping,
 “ cleaning, airing and dressing up of the houses, rooms, buildings, and edifices erected
 “ and to be erected within our said castle of Dublin, and the keeping, cleaning and air-
 “ ing of the said robes, hangings and cloaths of State-chairs, stools, and other utensils
 “ usually kept, and remaining within our said castle; and the like sum of eight pence
 “ Irish by the day, for keeping, and setting of said clock; lodgings, likewise within the
 “ said castle for him that should execute the said office to reside in, &c.” Aud. Gen.
 Off.

P. 70. Note (*f*). The first person recorded to have worn a wig in
 England, &c.

It is said that the first person by whom a wig was worn in Ireland, was a Mr. Edmund
 O'Dwyer, who lost his estate by joining in the opposition to Cromwell's forces. He
 was known amongst the vulgar by the appellation of *Edmund of the Wig*.

P. 80. Line 2. From the accession of George I. to the present day,
 Fashion has been such a varying Goddess, &c.

Amongst many other ridiculous fashions that prevailed in this country, since the reign of
 queen Anne, was that of the ladies wearing bed-gowns in the streets, about forty years
 ago. The canaille of Dublin were so disgusted with this fashion, or perhaps deemed it so
 prejudicial to trade, that they tried every expedient to abolish it;—they insulted in the
 streets and public places those ladies who complied with it, and ridiculed it in ballads. But
 the only expedient that proved effectual was the prevailing on an unfortunate female who
 had been condemned for a murder, to appear at the place of execution in a bed-gown.

I shall conclude these notes with dean SWIFT's *Epilogue to a Play for the benefit
 of the weavers in Ireland*, performed at Dublin about the year 1721, in which
 are specified the several fabrics for Dress manufactured in Ireland, particularly in
 Dublin, in the reign of George I.

Who dares affirm this is no pious age,
 When charity begins to tread the stage?
 When actors, who at best are hardly favers,
 Will give a night of benefit to weavers?

Stay,

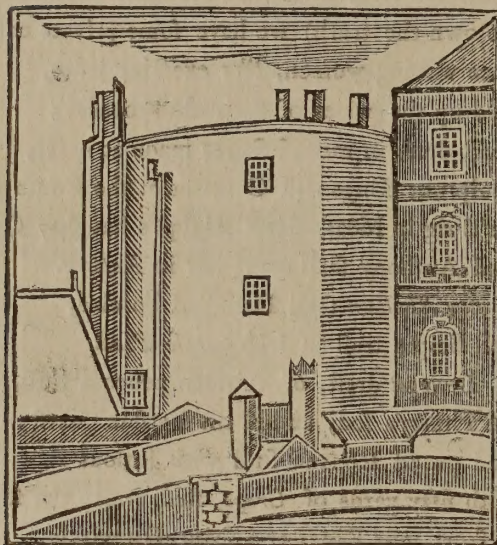
Stay,—let me see, how finely will it sound !
Imprimis, from his Grace an hundred pound.
 Peers, clergy, gentry, all are benefactors ;
 And then comes in the *Item* of the actors.
Item, the actors freely gave a day,——
 The poet had no more, who made the play.”
 “ But whence this wond’rous charity in play’rs ?
 They learnt it not at sermons, or at pray’rs :
 Under the rose, since here are none but friends,
 (To own the truth) we have some private ends.
 Since waiting-women, like exacting jades,
 Hold up the prices of their old brocades ;
 We’ll drefs in manufactures made at home,
 Equip our Kings and Generals at the Comb (*b*):
 We’ll rig in Meath-street Ægypt’s haughty Queen ;
 And Anthony shall court her in *Rattee*.
 In *blue Shalloon* shall Hannibal be clad,
 And Scipio trail an *Irish purple Plad*.
 In *Drugget* drest, of thirteen pence a yard,
 See Phillip’s son, amidst his Persian guard ;
 And proud Roxana fir’d with jealous rage,
 With fifty yards of *Grape*, shall sweep the stage.
 In short, our Kings and Princesses within,
 Are all resolv’d the project to begin ;
 And you, our subjects, when you here resort,
 Must imitate the fashion of the Court.”

“ Oh ! cou’d I see this audience clad in *Stuff*,
 Tho’ money’s scarce, we should have trade enough :
 But chints, brocades, and lace, take all away,
 And scarce a crown is left to see a play :
 Perhaps you wonder whence this friendship springs
 Between the weavers and us play-house kings :
 But wit and weaving had the same beginning ;
 Pallas first taught us poetry and spinning :

And

(*b*) “ A street in Dublin famous for woollen manufactures.”

And next observe how this alliance fits,
 For weavers now are just as poor as wits :
 Their brother quill-men, workers for the stage,
 For sorry *Stuff* can get a crown a page ;
 But weavers will be kinder to the play'rs,
 And sell for *twenty pence a yard* of theirs."
 And, to your knowledge, there is often less in
 The poet's wit, than in the player's dressing."



WARD-ROBE TOWER of DUBLIN CASTLE.

M E M O I R

ON THE

A R M O U R and W E A P O N S

OF THE

I R I S H.

N

TO

The Right Honourable

E L I Z A B E T H

COUNTESS of MOIRA.

MADAM,

EMULATING the devotion of a Grecian Warrior, I determined to sacrifice to Minerva before I entered the field. Hence this address to your LADYSHIP. But the offering which I am now laying at your LADYSHIP'S feet, is not made so much with a View of courting your protection, as to evince my gratitude. As such I flatter myself it will be received, and as such, I humbly hope, it will be acceptable.

N 2

If

If I have conferred any obligation on my Countrymen by giving them this Memoir, it is to you, MADAM, their thanks are due. When your LADYSHIP condescended to promote my enquiries concerning the National Drefs of the Irish, the light which you shed on that subject, beamed occasionally on their Armour and Weapons. Struck with a few peculiarities in them, I was induced to a closer inspection. The result of this scrutiny was the little Memoir which now, like the wandering Stream, naturally returns

“ Al mar, dov’ ella nacque.”

I have the honor to be,

MADAM,

Your LADYSHIP’S

Much obliged,

Most humble, and

Most devoted Servant,

Joseph Cooper Walker.

M E M O I R
ON THE
A R M O U R and W E A P O N S
OF THE
I R I S H.

A MORE extended and accurate account of the Armour and Weapons of the Irish than is commonly to be found, will not, it is hoped, be unacceptable to the Antiquarian Reader, nor be deemed an unnecessary appendage to the history of our national Dress. The few incidental notices of these subjects scattered in the foregoing Essay, may rather have excited than gratified curiosity: They certainly merit a more ample detail than either my abilities or materials can promise. Few are the remains of heroes or their Arms floating on the ocean of time.—

—— “ Pauci in gurgite vasto
Apparent nantes.”

I do

I do not mean to pursue the enquiry on which I am now entering, into remote ages: the Armour and Weapons of the early Irish lie “hid in night,” and I do not feel myself stimulated by the spirit of Quixotism to go in quest of them. The manner in which the Irish protected their bodies, and assailed their enemies in the field of battle, before the invasion of the Danes, history has indeed recorded; but in recording those circumstances, she too often committed her pen to the hand of fancy. Previous, then, to that event, her authority is questionable; and as such I wish to be understood as considering it, whenever I may be found appealing to it.

As the Irish usually adopted the Weapons and Armour of the different nations by whom they were severally invaded and harrassed, there can be but few national peculiarities in their Arms or Martial habiliments. I shall therefore endeavour to treat these subjects with as much brevity as may be consistent with perspicuity. The trouble of description (except in a few instances,) has been saved me by Pere Daniel and Mr. Grose: We shall find but few articles in the camp-wardrobe of the Irish warrior, that have not been minutely described by those learned gentlemen.

With a view to that brevity which I have promised to observe, I shall divide this Memoir into four heads, viz.—ARMOUR, WEAPONS, ARCHERY, and FIRE-ARMS. And under these heads I shall dilate severally and historically on the different articles which they involve.

ARMOUR.

A R M O U R.

(H E L M E T)

C A I L M H I O N , S A L E T , S C U L L .

FROM some Coins of Irish reguli found at Ballylinam in the Queen's county, in the year 1786, it appears that the open Helmet was worn in Ireland so early as the tenth century, the period to which those Coins are assigned (*a*). But a more indubitable monument of the Armour which protected the head of the Irish in the next century, is presented us on the tomb of O'Connor, at Roscommon. Plate IV. The form of this Helmet differing from that of any other nation, I am inclined to think it was peculiar to Ireland, and that it is alluded to in *ANTIQUITATES CELTO-SCANDICÆ*, under the title of "Pileum Hibernicum (*b*)."
This Cap or Helmet was first made of the skin of a beast, and then called Cailmhion: soon as iron was introduced, it was made of that metal. The flat helmet which prevailed in England in the time of Henry II. must have found its way into Ireland at a very

N 2

early

(*a*) *Trans. of the Royal Irish Acad.* 1787. See also SIMON'S *Essay on Irish Coins*. Plate I.

(*b*) P. 248.

early period; for we find it on an ancient monument at Old Kilcullen in the county of Kildare. Plate XII. fig. 2. But this helmet soon yielded its protection of the head to the Salet, which is preserved on a monument at Lusk, (in the county of Dublin,) of the fifteenth century. Plate XII. fig. 1.

While the Irish continued to trade with the Norwegians and Ostmen, it may be presumed that they adopted their mode of defending the head, as they did their arms, and manner of fighting (*c*). But soon as the English had drawn the pale around their conquests, such of the inhabitants as were compelled to drag a miserable existence beyond that barrier, could no longer afford to cover their heads with metal, and were of course necessitated to rely on the resistance of their matted locks. At length this necessity became the fashion of their choice, and we find the body-guards of O'Neil appearing at the court of Elizabeth with uncovered heads, to the great amazement of the Londoners. This custom is noticed by Spencer, who gives it a Scythian origin. "Their going to battle without armour on their bodies or heads, (says he) but trusting to the thickness of their Glibs, the which, they say, will sometimes bear off a good stroke, is meer Scythian (*d*)."

However, such of the Irish lords, knights and esquires as were under the subjection of the English, were obliged to provide the Yeomen in their service with Salets, by a Statute of Henry VII. intituled, AN
ACT

(*c*) CAMBRENSIS.

(*d*) *View of the State of Irel.*—SPEED somewhere says, that the ancient Britons did not use casque or helmet.

ACT THAT THE SUBJECTS OF THIS REALME SHALL HAVE BOWES AND OTHER ARMOUR (*e*). To the Galloglasses was given the iron Scull, the simplest of all helmets. This was also worn by Yeomen in the reign of Henry VIII. (*f*). Several Sculls were extant in the armory of the Castle of Dublin not many years since, but not one remains in it at this day : two however are happily preserved in the great hall of the castle of Howth, in the county of Dublin (*g*).

(*e*) As this act contains several curious particulars respecting the arms and armour of the Irish, I have given it at full length in No. IV. of the Appendix.

(*f*) HARRIS' *Hibern.* p. 92. Oct. ed.

(*g*) In the same castle is also preserved a bar helmet, which was worn some ages since by one of the family of St. Lawrence.

JACK, CORSELET, HAUBERGEON.

IT should seem that body-armour of any kind was unknown to the Irish previous to the tenth century, as we find King Murkertagh, in that century, obtaining the ascititious name of *Muirkertach na Geochall croceann* for so obvious an invention as that of the leathern Jacket. Yet coats of mail are mentioned in the BREHON LAWS, and the word Mail is supposed to be derived from *Mala* in Irish. Tho' the poets of the middle ages describe the heroes of Offian as shining in polished steel, no relic of that kind of armour has escaped the wreck of time in Ireland; nor has there even a specimen of the brass armour in which the Danes so often met the Irish, fallen under my observation. Smith indeed tells us, that Corselets of pure gold were discovered on the lands of Clonties in the county of Kerry (*b*); but these might have been left there by the Spaniards who had a fortification called Fort del Ore, adjoining those lands.

That the bodies of the Irish should have been totally defenceless, with respect to armour, during their several bloody contests with the Danes, I am neither prepared to admit nor to deny; but confess myself inclined to think, that their inflexible attachment to their civil Dress would not yield to the fashion of the martial garb of their enemies, though it gave those people an evident advantage over them in the field of battle. It is certain that the English did not find them cased in

(*b*) *Nat. and Civ. Hist. of Kerry*, p. 187. One of these Corselets was purchased by Mr. O'HALLORAN, the gold of which was so ductile as to roll up like paper. *Introd. to Hist. of Irel.* p. 210.

in armour. In the moment of danger, Maurice de Prindergast, one of the first English invaders, thus encouraged his followers: "We are well armed, and they (the Irish) are *naked* (*i*).” Nay even so late as the reign of Queen Elizabeth, Spencer represents the Irish as going to battle without armour (*k*).

But the pains taken by the English to oblige such of the Irish as were within reach of their iron grasp, to assimilate with themselves in customs and manners, gradually spread the English modes within the Pale (*l*). Accordingly we find an ancient monumental figure at Old Kilcullen in the county of Kildare, dressed in the chain mail (*m*) that prevailed in England about the reign of Henry II. Plate XII. fig. 2.

The authoritative voice of Parliament too was raised to recommend the military dress of the English. By the Statute of Henry VII. which I have just cited, the Irish nobility and gentry who wore the English yoke, were directed to provide their yeomen with Jacks as well as Sallets. It may therefore be inferred that all the foldiers within the pale were clad in this kind of Armour.

The Jack of the Irish is depicted on O’Conor’s tomb at Roscommon. Plate IV. and is described by Spencer as being made of quilted leather,

O 2

embroidered

(*i*) HARRIS’ *Hibern.* p. 17.

(*k*) *View of the State of Irel.*

(*l*) That in latter days pains were taken to spread those modes beyond the Pale, may be presumed from the following article in the Charter granted to Galway in 1559.—“That the mayor from time to time do take the muster and view of all the able men, and of their *furniture* and *armour*.”

(*m*) When the Irish clergy quarrelled amongst themselves, they sometimes threw off their

embroidered with gilded leather, like the robe of Shecklaton in which Chaucer habits his fir Thopas (*n*).—

His robe was of *Gbekelatoun*

That coste many a jane (*o*).

But the learned Mr. Tyrwhitt will not admit that the Irish Jacket bore any resemblance to fir Thopas' robe, and assigns incontrovertible reasons for dissenting from the opinion of Spencer; however he does not attempt to dispute the fidelity of his description (*p*). Instead of gilded leather, the Jacket was sometimes embroidered with silk, of which an instance is given in THE CHRONICLE OF IRELAND published by Holinshed (*q*).

As

their gowns, and covered their cassocks with coats of mail. See an instance under the year 1381, in *Mon. Hib.* p. 208.

(*n*) *View of the State of Irel.* p. 224. fol. ed.

(*o*) *Cant. Tales* by TYRWHITT, Vol. II. p. 231.

(*p*) *Ibid.* Vol. IV. p. 315. Since writing the above, a little reflection has lessened with me the force of Mr. Tyrwhitt's objection, which seems to arise principally from the presumption, that the robe was worn by knights only in time of peace. Now Mr. Tyrwhitt's memory must have failed him on this occasion, for he could not have been ignorant, that the knights often fought, at least in the lists, in long robes that came down to their heels. *Mem. of Chival.* p. 234.

(*q*) P. 91.

As well as leathern, thrum Jackets were sometimes worn by the Irish. It was in this kind of Jacket, according to Camden, that O'Neal's attendants were clad. For a curious observation on the thrum jacket, I shall here take leave to refer the reader to page 57. of the foregoing Essay.

Although we are taught by Stanihurst and Spencer to believe, that the Jack or Jacket was uniformly the armour of the Galloglasses, yet we find that they sometimes wore the Haubergeon (*r*), which, as well as the Jacket, was of English origin. This species of armour is thus minutely and satisfactorily described by the learned editor of Blount's *ANTIEN TENURES*. "The Haubergeon (says he) was a coat composed of several folds of coarse linen, or hempen cloth; in the midst of some of which was placed a sort of net-work, of small ringlets of iron, about a quarter of an inch diameter, interwoven very artificially together, in this manner; and in others of thin iron square plates, about an inch from side to side, with a hole in the midst of each, the edges laid one over another, quilted through the cloth with small pack thread, and bedded in paper covered with wool (*s*).

The religious military orders also contributed to introduce the use of Armour. Sepulchral figures in the habits of Knights' Templars remain in different parts of this kingdom. The 13th baron of Howth reposes beside his wife in that dress. In the Cathedral of Kildare, we find one of the Fitz-Gerald family similarly habited. And in Plate XII. fig. 1. is represented the figure of a knight templar, from a sketch

(*r*) HOLINSHED *Conq. of Irel.* p. 7.

(*s*) P. 92.

sketch made by my brother, under my own eye, in the year 1784, from a tomb at Lusk in the county of Dublin,

(S H I E L D .)

TARGET, PAVICE.

ON this subject I cannot promise much satisfaction. That the Shields of the early Irish were not made of metal may be safely inferred from the circumstance of there being but a single instance of a metal shield having been found in our bogs, so replete with almost every other implement of war. Their form, however, is determined by Spencer, who tells us, that they were long and broad; and adds that they were made of wicker rods (*t*). Hence we may conclude that the Irish shield resembled the Roman Scutum, and like it too, was sometimes large enough to convey the killed or wounded from the field of battle. In the poem of THE DEATH OF OSCAR, the grandson of the celebrated Fin Mac Cumhal, the author thus pathetically describes the manner in which the wounded hero was borne from the plains of Gabhra.—“ We *lifted the noble Oscar high upon our Shields,*
“ and carried him away with care, until we came to the house of Fin,
“ The howling of the dogs by our side, the groans of the aged chiefs,
“ the lamentations of all the Fians. It was this that afflicted my
“ heart

(*t*) *View of the State of Irel.*

“ heart. No mother lamented her son, nor one brother for another,
“ but each of us that was present wept for Oskar (u).”

In another place Spencer tells us, that in many parts of Ireland,
“ round leather Targets (w) coloured after the Spanish fashion” were
in

(u) *Transf. of the Royal Irish Acad. Antiq.*

(w) In the memorable single combat between the O’Conor’s before the lords justices within the walls of the Castle of Dublin, A. D. 1583, we find the parties armed with *Targets*. Having mentioned this combat, I shall transcribe Mr. HARRIS’ detail of it, as it will serve to acquaint the reader with the manner in which tournaments were sometimes conducted in Ireland. “ The challenge being accepted by the appellant, all things
“ were prepared to try the issue, and time and place appointed, according to precedents
“ drawn from the laws of England in such cases. The weapons, being Sword and
“ *Target*, were chosen by the defendant, and the next day appointed for the combat.
“ The lords justices, the judges, and counsellors attended in places set apart for them,
“ every man according to his rank, and most of the military officers for the greater solemnity of the trial, were present. The combatants were seated on two stools, one
“ at each end of the inner court of the Castle. The court being called, the appellant
“ was led forward from his stool within the lists, stripped to his shirt, and searched by
“ the Secretary of State, having no arms but his sword and *Target*; and taking a corporal
“ oath, that his quarrel was just, he made his reverence to the lords justices and the court,
“ and then was conducted back to his stool. The same ceremony was observed as to
“ the defendant. Then the pleadings were openly read, and the appellant was demanded,
“ whether he would aver his appeal? Which he answering in the affirmative, the defendant was also asked, whether he would confess the action, or abide the trial of the
“ same? He also answered, that he would aver his plea by the sword. The signal being
“ given by the sound of trumpet, they began the combat with great resolution. The
“ appellant received two wounds in his leg, and one in his eye, and thereupon attempted
“ to close the defendant, who being too strong for him, he pummeled him, till he
“ loosened his murrion, and then with his own sword cut off his head, and on the point
“ thereof presented it to the lords justices, and so his acquittal was recorded.” *Hist. of Dublin.* pag. 50, 51.

in use. However willing I may be to subscribe to Spencer's opinion on any occasion, I cannot entirely agree with him on this point. It was certainly from the Danes, not from the Spaniards, that this fashion of the shield was borrowed by the Irish (x). One of the writers who contributed to Holinshed's CHRONICLE, thus describes the army led by Hasculphus against Dublin, in the reign of Henry II.—“ They
 “ were all mightie men of warre, and well appointed after the Danish
 “ maner, being harnessed with good brigandines, jacks, and shirts of
 “ male ; their *shields*, *bucklers*, and *targets were round*, and *coloured red*,
 “ and *bound about with iron*.” The Irish might also have been confirmed in this fashion of the shield by the English, amongst whom it prevailed anterior to the days of Spencer. See THE PROCESSION OF KING EDWARD VI. a very curious engraving lately published by the society of Antiquaries of London.

According to the BREVIAE of Baron Finglas, the Pavice was in use in Ireland during the reign of Henry VIII.—“ Item, That no English-
 “ men dwellinge within Maghregrean doe take no spear with him to the
 “ field, except he haith a Bowe or *Pavice* (y), upon paine of forfeiting
 “ fix

(x) A friend censured this conclusion as being rather rash, and adduced MOUNTFAUCON to prove, that the fashion of the ancient Spanish Shield and that of the Irish in the time of Spencer, were very similar. *Antiq.* Vol. VII. chap. i. book 3. Without enquiring here whence the Irish derived the round Shield, I shall observe, that it must certainly have obtained at very remote periods amongst them, as the Shield is often compared by the old Irish poets to the full moon, in allusion, no doubt, to its rotundity.

(y) See the Pavice or Pavais described by GROSE, p. 27. and GUILLIM, p. 5.

“ fix shillings and eight pence, and loosing of his Spear, toties quoties.”

We are told by Mr. Macpherson, that the early Irish and Scots summoned their tribes together by means of the sound of a Shield suspended to a tree and struck with the butt end of a spear (*q*). On such an occasion, it is natural to suppose, that a brass or metal shield of some kind must have been used : yet no metal shield (save one) as I have already observed, has been found in this kingdom ; nor can I learn that the Scots boast of having discovered any (*r*). It has indeed been asserted, that silver Shields were formerly, not only used but forged in Ireland. But as this assertion has neither been supported by contemporary writers, nor by a specimen, we are at liberty to question it. It is, however, a well attested fact, that a golden Shield, or rather a Shield adorned with gold, was found not many years since near Lismore in the county of Corke, by three peasants who sold it for seventy guineas to a neighbouring silver smith. By this relation I do not mean to insinuate, that golden Shields were borne in common by the Irish, though it may afford good grounds for a presumption, that they were sometimes carried before the leaders of their armies, flashing terror, like the *Ægis* of Minerva : nor do I mean to insinuate that this Shield was manufactured here ; I am rather inclined to think that it was left by some of the Northern invaders, amongst whom golden Shields were prevalent. Unwilling to advance any position without proof, I shall take occasion to cite in

P

this

(*q*) *OSSIAN'S Poems*, Vol. II. p. 84. There is at this day a proverbial expression amongst the vulgar Irish, that implies *striking the wicker*, by which a challenge is understood ; so that Mr. Macpherson's assertion is not without foundation.

(*r*) According to GUILLIM, (*Disp. of Heraldry*) the Highlanders' Shields were made of wicker, and covered with skins.

this place, a passage from a translation of a curious inedited Icelandic manuscript of the tenth century intituled, *A VOYAGE TO IRELAND UNDERTAKEN FROM ICELAND* (s), in which Olave, the hero, is introduced in the martial habiliments of Iceland, bearing a golden Shield on his arm. The vessel which conveys Olave to Ireland in quest of his reputed father, the then reigning monarch, being stranded on the Irish coast, the neighbouring inhabitants pour down in a body on the strand, in order to capture it. It is in the act of repulsing this lawless mob that Olave is introduced in the manner I have mentioned.—“ The
 “ Irish hearing this, prepared to attack the vessel with an universal shout.
 “ For this purpose they proceeded towards her with an intent to draw
 “ her on shore, as the water was not deeper than their armpits, or the
 “ girdle of the tallest. The place, however, where the vessel rode, was
 “ deep enough to keep her afloat. At the instance of Olave, his com-
 “ panions seized their arms and ranged them along the sides between
 “ the stem and the stern, which they covered with Shields, forming,
 “ as it were, a kind of breast-work or parapet, the lower part of
 “ which was filled with spears, for the purpose of being in readiness
 “ This being done, Olave ascended the prow, arrayed in a Gorget ; his
 “ head invested with a gilded helm, and a gold hilted sword by his side ;
 “ and in his hand he held a lance formed hook-wise, calculated as well
 “ for stabbing as for cutting. The Shield with which he covered his
 “ breast, was blazoned with a *lion of gold*.”

Before I dismiss this article I shall observe, that the loss of a Shield was not less ignominious amongst the early Irish, than formerly amongst the Lacedemonians, and latterly in those nations, where the spirit of chivalry prevailed (t).

WEAPONS.

(s) This MS. is in the collection of lord RAWDON.

(t) GROSE's *Treat. on Anc. Armour*, p. 26.

W E A P O N S.

S W O R D, S K I A N, or S K E I N E.

THE antiquity of the Sword is so remote, that I cannot venture to determine the period in which it was first wielded by the Irish. Before they had to contend with foreign invaders clad in armour, it is probable they used wooden Swords. This we can only conjecture from similar weapons having been found in nations amongst whom civilization had made but short advances. That both brass and iron Swords were in early use in Ireland is evident from several of each kind having been found in different parts of the kingdom, bearing the marks of high antiquity (*u*). Plate XIII. fig. 5. (*w*). The form of the Sword worn by the Galloglasses in the eleventh century, appears on O'Connor's tomb at Roscommon, Plate IV. In the fresco paintings at Knockmoy, so often mentioned, we have a delineation of a broad sword, Plate III. fig. 3. The knights templars Sword is sculptured on several monuments of the middle ages, Plate XII. fig. 1.

P 2

One

(*u*) *Collect. de Reb. Hib.* Vol. 1. p. 478.

(*w*) The engraving to which I refer was made after the delineation of a Sword given in the *Phil. Surv. of the South of Irel.* which the author says, was as exact a drawing as he could make of a brass Sword found in a bog near Cullen (county Tipperary) which is twenty two inches in length, and weighs near two pounds. This Sword, he observes, is of the same metal and construction of the Sword-blades lately found upon the plains of Cannæ, p. 160.

One of these was found not many years since, on a tiled floor near the site of the old Priory of Kilmainham, Plate XIII. fig. 3. (x). A two handed Sword wielded with great success by a baron of Howth, now hangs in the hospitable hall of the castle of that ancient family, Plate XIII. fig. 1. Some two-edged Swords, found in the bog of Cullen in the county Tipperary, are thus described by governor Pownall in his list of antiques discovered in that bog at different times.

“ 1748. A brass weapon, two feet seven inches long, which was two-edged from the hilt to the point. These edges very much resembled the fin which proceeds out of both sides of an eel, from the navel to the top of the tail. It seemed to have been cast in that form and never whetted. It was one inch and three-fourths broad near the hilt, from which, for four inches, it was diminished to an inch and a quarter. From thence to the middle it increased an inch and an half, and from thence it grew narrower to the termination in an acute point. The blade was near half an inch thick; the part taken for the hilt was about five inches, near an inch broad in the middle, but less toward the blade and the pommel; in it were six rivets, each of which was about three-fourths of an inch long, and on one of them hung a thin piece of gold, which weighed twelve pennyweight nine grains.”

“ 1751. Such another weapon as that found in 1748, on the rivets of which was a plate of gold which covered one side; at the end of which

(x) This Sword, through the politeness of the right honourable general Pitt, and the friendship of Thomas Gould, esq; was for a while in my possession. An iron Sword of the same form and size of that of general Pitt, is now in the collection of Wm. Deane, esq; of Palace-row, Dublin. It was found together with an helmet and several human bones, in sinking the foundation of Mr. Deane's house.

which was a thing like the pommel of a small sword, with three links of a chain hanging out of it: all the gold together weighed three ounces three pennyweight eleven grains."

"A weapon of the same form of that described in 1748, but that the metal of this was more refined. A goldsmith upon trial found there was gold in it. Close to the hilt on the thick part was engraved an oblong square, about one inch and an half long, inlaid with pewter and copper."

Soon as the spirit of chivalry passed from the continent into this island, the Sword became so dear to the Irish warrior, that he determined it should descend with him into the tomb. Hence so many Swords have been found in the graves of departed heroes. I shall give two instances.—In sinking for the foundation of an house not many years ago near Ormond-bridge, Dublin, a tomb-stone was found, with the figure of a cross-legged knight (y) sculptured upon it; beneath this stone lay a human skeleton, with an iron Sword extended at its side. And on opening a carnelately in the county of Cavan, an urn was discovered, containing a brass Sword broken into three parts, with ashes and human bones intermingled.

I cannot find that the Irish warriors, like the heroes of the Round-Table, distinguished their Swords by proper names (z); but it is certain that they

(y) This is the first instance that has reached my knowledge of the monument of a Crusader having been found in this kingdom.

(z) Yet there is a passage in HARRIS' *Hist. of Dublin*, which serves, indeed, in some degree, to refute this assertion. "A. D. 1029, he (Sitric, king of Dublin) was succeeding

they were equally folicitous in adorning them. Solinus relates, that the Irish form the handles of their Swords from the teeth of large sea-monsters, which they polish to a most beautiful whiteness (*a*). Golden hilted Swords (*b*) have been found in great abundance in this kingdom. And we are told in the life of St. Bridget, that the King of Leinster presented to Dubtachus, her father, a Sword ornamented with many costly jewels, which the pious virgin purloined from Dubtachus, and sold for the charitable purpose of relieving the necessities of the poor.

The superstitious veneration in which the Sword was held by the ancient Irish, is noticed by Spencer. “ When they go to battail (he relates) they say certain prayers or charms to their Swords, making a cross therewith upon the earth, and thrusting the points of their blades into the ground, thinking thereby to have the better success in fight. Also they use commonly to swear by their Swords.” To these customs, Spencer gives a Scythian origin, forgetting, in the warmth of his zeal to prove the descent of the Irish from the Scythians, that the

“ ceded by his son Aulaffe Mac-Sitric, who the year following was taken prisoner by Mathew or Mathgaun O’Riagan, and obliged to pay for his ransom 200 cows, 80 British horses, 3 ounces of gold, and a certain Sword called *Charles’ Sword*; perhaps the Sword of Charles Knute, son to the King of Denmark, who fell valiantly fighting in the plains of Clontarf.” P. 198. But this passage seems rather to record a Danish than an Irish custom.

(*a*) I saw, not long since, a Sword answering the description of Solinus, which was found in the county of Clare.

(*b*) The Annalist of Innisfallen describes Brian Boromhe exhorting his soldiers before the battle of Clontarf, with a crucifix in his left, and a *gold-hilted Sword* in his right hand.

the former custom must have originated amongst christians, and that the latter was derived from the Danes (c).

As well in Ireland as in England and on the Continent, the Dagger, which the Irish denominated a Skian, (Plate XIII. fig. 6.) was the constant companion of the Sword. So early as the memorable battle of Clontarf we find an Irish prince wearing one of these weapons in his Girdle (d); and in the Icelandic manuscript already quoted, it is mentioned as an Irish weapon. The use of this instrument, both as an ornament and defensive weapon, continued through several ages down to very late times. It appears sticking in the Girdles of the Irish Kings who paid homage to Rich. II. In the reign of Elizabeth, it was forbid, by her charter to Kilkenny, to leave its scabbard in the time of a quarrel:—"to draw a Sword or *Skein* in a quarrel, was punishable by the fine of a half a mark."—The author of HESPERI-NESO-GRAPHIA, gives it to his hero, Gillo. And in the celebrated ballad of the PLEARACA NA RUARCACH, it is given to all O'Rourke's guests.

They rise from their feast,
And hot are their brains,
A cubit at least
The length of their *Skeans*.

STAFF-

(c) Vide BARTHOLINE, *De Causis contemp. mort. apud Dan.*

(d) *Collect. de Reb. Hib.* Vol. I. pag. 531.

(STAFF-WEAPONS.)

FIADHGHA OR CRANNUIBH, SPEAR, DART.

IN the early ages, while the Irish lived on the precarious support of the chase, the Fiadhgha or Crannuibh, was the weapon with which they killed their prey. It is said to have been then a kind of Spear or Javelin about five feet long and pointed with flint or bone, Plate XIII. fig. 8. To that end which remained in the hand, was affixed a thong of leather, by means of which either the beast was retained, or the Spear recovered. But soon as commerce spread her sails in our ports, and the productions of the useful arts were diffused through the kingdom, this weapon varied its materials and its form, and was employed as well in slaying the rational as the irrational creation. The researches of my learned friend colonel Vallancey have brought to light several Spear-heads of different fashions and different materials, which were found in this kingdom. Of these he has given engravings in his *COLLECT. DE REBUS HIBERNICIS*. Vol. IV. Plate XI. to which I shall refer my reader. But I shall first indulge him with a delineation of a brass Spear-head of an elegant form, which was found, with five more, in the year 1774, very near the surface of the earth under a carne in the King's county, Plate, XIII. fig. 2. The original is now in the possession of Mr. John Brownrigg of Dublin, a gentleman who unites with excellent abilities in his profession of a surveyor, a laudable passion for Irish antiquities.

The

The dextrous manner in which the Irish used the Lance, is thus minutely described by Stanihurst: "Haftas bene ponderofas, circa "medium manibusprehendunt, non ad latera fua, infra brachium apponendo; fed fupra capita lacertis viribusque librando." "They grasp about the middle heavy Spears, which they do not hold pendant at their fides under their arms, but hurl with all their strength, over their heads." This mode of exercife, according to Spencer, was borrowed from the Englifh. It is, however, alluded to in one of the poems which Macpherson attributes to Oſſian. "Oſcar hurled another Spear on high (as we thought high enough); fo great was the force with which it was caſt, that it ſtruck Art to the ground as he was aiming his Spear at Oſcar (e)."

Yet the Spear thus dexterouſly hurled by the Irish "ſwift as the dragon's flight" was of a very incommodious length. This appears as well from A MAP OF THE TAKING OF THE EARL OF ORMOND amongſt the MSS. of Trinity-College, Dublin, (Plate XII. fig. 3. 4.) as from the following lines in Harington's tranſlation of THE ORLANDO FURIOSO. Speaking of the Irish, from his own obſervation without any regard to his author, he ſays,

"Short Swords they uſe to carry and *long Darts*,
To fight both neare and farre aloofe withall(f)."

And King Mc. Murrough is deſcribed by a follower of Richard II. as bearing a long Dart in his hand, which he caſt from him with much

Q

dexterity

(e) *Death of Oſcar. Tranſ. of the Royal Irifh Acad.* In the ſame poem I was ſorry to find a poiſoned Spear in the hand of an Irish hero. Perhaps this cuſtom was borrowed from the Danes. They were certainly not always incapable of ſuch baſeneſs. Leartes fights Hamlet with a poiſoned Sword.

(f) Book 10. St. 73. By "long Dart" in this paſſage, the Spear or Lance is meant.

dexterity (*g*). By the same writer we are told, that the Irish cast their Darts with such might, as no Haubergeon or coat of mail were sufficient proof to resist their force, their Darts piercing them through both sides (*b*). Cambrensis in his account of the weapons of the Irish in his time, mentions a short lance, but does not enable me to describe it. He also mentions Darts with the same laconism. These we know, were carried by the Kerns or Daltini :—but that is all we are told concerning them,—except that thongs of leather were sometimes fastened to them (*i*).

But, it is in describing the

T U A G H

(*g*) HARRIS' *Hib.* p. 53.

(*b*) *Ibid.* p. 52.

(*i*) WARES' *Works*, Vol. II. p. 161. It is observed (I think by CAMPION) that as the Kern threw his dart he exclaimed *faro! faro!*—Thus the ancient knight called on the name of his mistress while advancing to the charge.—Besides throwing the dart, the Kerns were employed in flinging stones, which they performed with so much strength and ability, that you would think, says STANIHURST, they drove them, like a circle, in an perpetual gyration. I shall here take occasion to observe, that the Kerns were the third military order of the Irish, and that they are noticed thus by SHAKESPEARE in *Hen. VI. Part II. Act 3. Sc. 5.* when speaking of John Cade's military achievements in Ireland—

Full often, like a *sbag-hair'd* crafty Kern,
Hath he conversed with the enemy;
And undiscover'd come to me again,
And giv'n me notice of their villanies.

TUAGH CATHA, or BATTLE-AXE,

THAT Cambrensis speaks with feeling and minuteness. These are his words literally translated.—“ The Irish use three kinds of
 “ arms, short lances and two darts, as also broad axes, excellently
 “ well steeled, the use of which they borrowed from the Norwegians
 “ and Ostmen. They make use of but one hand to the Axe when
 “ they strike, and extend their thumb along the handle to guide the
 “ blow, from which neither the crested helmet can defend the head,
 “ nor the iron folds of the armour, the body; whence it has happened
 “ in our time, that the whole thigh of a soldier, though cased in well
 “ tempered armour, hath been lopped off by a single blow of the Axe,
 “ the whole limb falling on one side of the horse, and the expiring body
 “ on the other.”

This weapon soon superceded the use of the Claidhamh or heavy iron Sword. As the Irish had three names for the Battle-axe, colonel Vallancey is at a loss to know, whether to consider them as distinguishing different weapons, or as several names for the same. He gives an engraving of one in fig. 11. Plate XI. of Vol. IV. COLLECT. DE REB. HIB. which he deems an excellent weapon for the defence of an entrenchment. From the large rivets he concludes it must have been mounted on a very strong shaft (j). In Plate XIII. fig. 4. is delineated

Q²

(j) *Collect de Reb. Hib.* Vol. IV. p. 62. (No. 13.) Plate XI. fig. 11.—Mr. O'HALLORAN relates, that “ gold of a particular colour and hardness, made for the purpose of lodging the poll axes of our antient mare-sloign, or cavalry, has been frequently found.” *Introd. to Hist. of Irel.* p. 210.

neated an iron Axe calculated as well to stab as cut, but the spike being broken off, it is rendered imperfect. It was found in a grave in Lecale, county of Down, and is now in the collection of the Countess of Moira, to whom I am indebted for the drawing.

Truly sensible of the destructive powers of the Battle-axe, the English put it into the hands of the Galloglasses (*k*). Plate IV. Plate XIII. fig. 7. Soon as this body of men, the bulwark of the English government in Ireland, was dissolved, their weapons were transferred to

(*k*) The second order of the military was that of the Galloglasses, a name, says Spencer, which doth discover them to be ancient English. The order is thus particularly described by Stanihurst.—“ Proximus est equitibus ordo pedestris, qui constat ex
 “ quodam genere fagatorum militum, quos isti Galeglasia appellant. Homines sunt magnæ staturæ, præter communem morem Corporati, fortes bustuarii, fanguinarij toti, ac minime propitij milites. Humanum apud illos nihil tam est, quam odium humanitatis. Habent tela pedalia, securibus similia et gemina, cultris tonforiis pæne acutiora, longiusculis hastilibus adfixa, quibus plagam gravem faciunt, ubi feriunt. Prius vero quam aliquis in eorum collegium co-optatur, magna religione jurat, quoties in aciem dimicationemque venit, nunquam tergiversari: tametsi iste mos antiquari incipiat. In omni acri ac acerbi prælio, si ad manus veniatur, aut cito illi pereunt, aut cito perimunt..” *De Reb. Hib.* p. 41, 42. “ The next order to the equestrian is the pedestrian (or foot), consisting of a certain class of cloaked soldiers, called Galloglasses. They are men of huge stature, able-bodied beyond the generality of men, brave swordsmen, but blood-thirsty, and strangers to mercy. They bear weapons of a foot in dimensions, not unlike hatchets, double, and sharp as the keenest knife: these they affix to halberts somewhat longer, and with these they wound desperately those whom they strike. (Plate XIII. fig. 4.) Before any one is admitted into this order, he is obliged to swear a solemn oath, that he will never turn his back on his enemy in the field of battle, although time should have slackened the rigour of this usage; he must swear also, that if in any fierce and sharp contest, he should come to close con-

“ fight,

to the Halberdeers, an harmless guard that attends on the chief governor, and is now denominated the Battle-axe-guard (*l*). As the Axe which is borne by this guard varies in form from the ancient Tuagh-Catha, I have given a delineation of it in Plate XIII. fig. 10.

The dexterity with which it appears, the Irish used this Battle-axe evinces their fondness for it. It was probably in order that they might deal the more deadly strokes with this weapon, that, as Campion relates, they left the right arm of their children unchristened (*m*).

(S L I N G S.)

CLOCHADH, KRANN-TABHALL, CELT.

SLINGS are also numbered with the weapons of the Irish. They were called Clochadh, and Krann-Tabhall. The dexterity of the Irish in the use of this weapon is likewise celebrated by Cambrensis :

“ They

“ *flic*, he should either be killed himself or kill his adversary.”—While the custom of Livery prevailed, the Galloglas was allowed one penny a day in lieu of livery. *FINGLASS’ Brev.* And besides his ordinary, he was entitled to a metheg of milk, as a privilege. *Lett. concerning the coast of Antrim.* In an establishment of James I. extant in the Audit. Gen. Office, I find the following article.—“ Walter M^cEdmond, captain of Galloglasses, at 12d. per diem, to cease upon death.”

(*l*) Though this is a very ancient guard, I have not been able to trace it higher amongst the records in the Auditor Gen. Office, than the reign of Charles II. It then consisted of a captain at £11. 4s. per month—a lieutenant at £9. 16s.—two serjeants at £2. 10s.—Sixty halberdeers at £2. 2s.—each, per month.

(*m*) P. 15. There is an hill in the county of Galway called Knocktuagha (the hill of axes)

“ they are also very dexterous and ready, (says he) beyond all other
 “ nations, in flinging stones in battle, when other weapons fail them,
 “ to the great detriment of their enemies (n). Here again this
 writer’s feelings seem to be awake.

Mr. Harris not being able to discover any description of the Krann-Tabhall, or wooden Sling, has recourse to conjecture. “ This sort
 “ of Sling, (says he) from the material it was made of, seems to me
 “ to resemble that described by Vegetius, as a staff four feet long, to
 “ which was fastened a Sling of leather, which driven forward by both
 “ hands directs a stone almost like a wild afs (o).”

I shall here take occasion to observe, that Mr. Owens, the editor of Rowland’s MONA ANTIQUA, seems decidedly of opinion, that the Celt, an instrument so called from our ignorance of its use, was employed as a Sling-hatchet (p). I will here confess myself neither prepared to subscribe to, nor to dissent from Mr. Owens’ opinion ; and proceed
 to

axes) from the circumstance of the Irish having gained a victory over the English there by means of their battle-axes.

(n) In a description of a battle in *The annals of Innisfallen*, it is related, that the stones came in such rapid showers that they blunted the arrows in their flight. And in the same work, stones flung from the sling are compared to bursting clouds showering over the heads, helmets, arms and caps of the combatants.—In clearing away the ruins of an old castle some years since, a friend of mine found several artificial heaps of stones formed of black marble, and weighing about 7lb. each, which he concluded, were prepared for the use of the slingers appointed to the defence of the castle.

(o) WARE’S *Works*, Vol. II. p. 162.

(p) P. 86. Mr. Whitaker treats of the Celt with his usual ingenuity and vivacity, and concludes with calling it a British Mohawk. *Hist. of Manch.* v. I. p. 18. oct. ed.

to close this article with relating, that great abundance of Celts have been found in this kingdom, together with several of the moulds in which they were cast (q). The

C R A N N I B H O R C L U B

IS so obvious a weapon that it cannot be said to be peculiar to any nation or even to require a description; I shall therefore only observe, that in Ireland it was called Crannibh (r).

Having thus returned, as it were, to the Staff-weapons, I shall transcribe a passage relating to that article from Mr. O'Connor's *DISSERTATIONS ON THE HISTORY OF IRELAND*. "In process of time, (says he) the Scots, through their intercourses with Gaul and Britain, made some improvements in the fashion of their weapons. Thus, after his return from his exile in Gaul, Labra-Loing seach, brought the LAGEAN in use, a sort of broad-edged lance, from which the provincialists of Leinster derived the name of Laighnidh, and their country the name of Laghean (s)". This weapon, it may be presumed, soon fell into disuse, as we do not find it noticed by any of those writers who relate the wars of the Irish with the Danes, and the English.

A R C H E R Y.

(q) I remember to have seen a Celt with its mould produced (in the year 1788) in the committee of Antiquities of the Royal Irish Academy.

(r) In an insurrection in the friary of St. Saviour (county Dublin) in 1381, some of the brethren were armed with Clubs. *Mon. Hib.* p. 208.

(s) P. 85.

A R C H E R Y.

PERHAPS Archery can boast as high an antiquity in Ireland, as in almost any other nation of the earth. This will not be denied, if our obligations to the east should be admitted; for we find mention of Bows and arrows in Holy writ. Our old Chroniclers number Archery with the exercises of the militia commanded by the immortal Fin Mac Cumhal. And in other periods of Irish history, equally dark, we can sometimes discern passing arrows piercing the gloom. Indeed, Spencer seems to insinuate the early use of bows and arrows in Ireland: "Also their short bows and little quivers, with short bearded arrows, are very Scythian (*t*).” This short bow was certainly not borrowed from the English, amongst whom the cross and long bow only were in use. Yet we have good reason to think, that Archery was totally disused in Ireland at the time of the English invasion; for Cambrensis represents the Irish as being so much annoyed by the arrows of the English, that we are led to infer they were a kind of offensive weapons with which the Irish were then totally unacquainted. Another writer of the same period describes the Irish avoiding the English forces “for fear of their archers (*u*).” Besides, the feats of Archery performed by Robin Hood and his followers (who fled to Ireland in the reign of Richard I.) would not have been matter of so much astonishment to the

(*t*) *View of the State of Irel.*

(*u*) HARRIS' *Hib.* p. 51.

the good people of Dublin, as we are told it was, had they been skilled in, or even acquainted with the practice (v).

But the English had not been long settled in Ireland when they imposed the practice of Archery on all the inhabitants of the Pale between sixty and sixteen years of age, by an act originating in their fears. This act was ordained in a Parliament holden at Trim in 5th Edward IV. and runs thus,—“ Item, at the request of the commons, “ that consideration had to the great number of Irishmen, that exceed “ greatly the English people, that in force and augmentation of the “ King’s lieges, it is ordeyned by authority of the said Parliament, “ That every Englishman and Irishman, that dwell with Englishmen “ and speak English, that betwixt sixty and sixteen in age, shall have “ an English bow of his own length (w), and one fiftmele at the least

R

“ betwixt

(v) Dr. HANMER tells us with great naïveté, that Little John (who followed his master to this country) “ is said to have shot an Arrow a mile, and a great deal more,” *Chron.* p. 179. In this relation the doctor not only evinces his credulity, but displays his ignorance of archery; for the ingenious and learned Mr. BARRINGTON, than whom no man can be better informed on the subject, thinks that eleven score and seven yards is the utmost extent that an arrow can be shot from a long bow. *Archæologia*, Vol. VII.—According to tradition, Little John shot an arrow from the Old-Bridge, Dublin, to the present site of St. Michael’s church, a distance not exceeding, I believe, that mentioned by Mr. Barrington. But poor Little John’s great practical skill in archery could not save him from an ignominious fate: it appeared from some records in the Southwell family, that he was publicly executed for robbery on Arbor-hill, Dublin.

(w) Mr. BARRINGTON considers this as a wise regulation.—“ The regulation of the Irish Statute of Edward IV. viz. that the bow shall not exceed the height of the man, is allowed by archers to have been well considered; and as the arrow should be half the length of the bow, this would give an arrow of a yard in length to those only who were six feet high.” *Ibid.*

“ betwixt the necks, with twelve shafts of the length of three quarters
 “ of the standard, the bowes of ewe, wych-haffel, ashe, awburne, or
 “ any other reasonable tree acording their power, and the shafts in the
 “ same maner, within two moneths next after the publication of this
 “ estatute, on pain of two pence a man from moneth to other, till he
 “ shall have and continue the bow and shafts, and in lue of the bow
 “ and shafts broken and lost to have new, under pain of two pence
 “ every month till it be done. And yet not prohibiting gentlemen on
 “ horseback to ride according their best disposition to ride with
 “ spear, so that they have bowes with their men for time of necessitie.”
 And in the same Parliament there was ordained another ACT FOR
 HAVING A CONSTABLE IN EVERY TOWN, AND A PAIR OF BUTTS
 FOR SHOOTING, AND THAT EVERY MAN BETWEEN SIXTY AND
 SIXTEEN SHALL SHOOT EVERY HOLYDAY AT THE SAME BUTTS.
 The pain for offending against this act, was “ one halfpenny for
 every day;” and the time of observance, “ betwixt the first day of
 March and the last day of July.”—In Plate XII. fig. 6. I have given
 the delineation of an Archer from an ancient painting.

In order the better to carry those acts into execution, by furnishing
 those whom they bound with a constant supply of bows, another act
 was passed in the eighth year of the same reign, to oblige “ every mer-
 “ chant and passenger, that bring merchandises into this land of Ire-
 “ land out of England to the sum of an hundred pound, that he shall
 “ buy and bring with him into the said land in bows to the value of
 “ an hundred shillings, and so following after the rate under or over
 “ to the sum of twenty pounds.”

But

But succeeding Kings either slackening the rigour of this act, or dispensing with the observance of it, the inhabitants of the Pale began to lack both bows and arrows. Of this remissness, it is probable, some of the Irish who had scorned the English yoke, took advantage, and others, according to an old English writer, "thereupon tooke hart
 " of grace, and practised our manners in shooting and the use of our
 " weapons; and by little and little they became so well expert and
 " skilfull therein, that whereas at the first they were easie to be over-
 " comed, were now strong and hardie, and not onlie able to resist, but
 " also readie to put us in danger and hazard (x)." To remedy these growing evils, an act was ordained in the 10th Henry VII. THAT THE SUBJECTS OF THIS REALME SHALL HAVE BOWES AND OTHER ARMOUR, LIKE AS THEY HAVE HAD IN TIMES PASSED.

In the next reign baron Finglass recommends, in his BREVIA TE,
 " that shooting be used in every parish within the English pale every
 " holyday, so that the weather be fair, upon pain of three shillings and
 " four pence."

After this period we meet frequent mention of Archers attending the magistrates of the principal towns on martial and other expeditions; and a grant of poundage to the lord deputy to provide him with a guard of bowmen (y). But according as the use of fire-arms advanced, Archery lost ground, till at length it sunk into oblivion.

R 2

The

(x) *The Conq. of Ireland* in HOLINSHEDS' Chron. p. 52.

(y) FINGLASS, HARRIS.

The citizens of Dublin had their butts for many years on a plain in the village of Hogges, called Hoggin's-butt (now College-green), near a range of small houses denominated Tib and Tom. When the city spread over this green, the Butts were removed to that part of the North-strand, formerly called Cuninghams's rope-walk, where my father remembers to have seen them, in the year 1734. About this time the practice of Archery totally ceased in Dublin, where it had been supported in its decline, by a society of gentlemen and eminent citizens, who called themselves The Archers' Club (z). The last member of this club was Mr. Henry Delamain, who lived and retained all his faculties to the year 1781. With this venerable Archer I shall close this article, and proceed to say a few words on the

MILITARY ENGINES and CHARIOTS

OF the Irish; whence I shall pass to their Fire-arms, with which article I shall conclude this Memoir.

CRAN-

(z) A sheaf of arrows which belonged to this club, is now in my possession. According to the tradition that was handed down with those arrows, they came from Nottingham. They are made of asp wood; feathered with a grey goose wing, and about twenty seven inches long. I have deposited one of them in the Museum of The Royal Irish Academy.

CRAN-TABHAILL, SOW, CARAB.

Mr. O'Connor tells us, " that in the reign of Crimthan ma Naire, " namely, in the first century, they (the Irish) got the use of the Cran- " Tabhaill, a machine from whence they shot stones on the enemy's en- " trenchments, or occasionally on their ranks, in the day of battle (*a*). " But we hear no more of this engine, so may conclude its existence was short. The next engine that obtrudes its monstrous bulk on our notice, is the Sow, which we find placed against the walls of Lisbane, in the year 1599. This engine, according to doctor Smith, was a kind of wooden house, that moved upon wheels, with doors opening inwards. It served, he says, to cover the workmen who laboured with crows and pick-axes to make a breach.

Mr. O'Connor seems to speak of the use of the Carab or military Chariot amongst the early Irish, as an undoubted fact, and says that great feats are recorded of some of our ancient charioteers. And Mr. Harris observes, that in the TAIN-BO-CUAILGNE, military chariots and the manner of fighting in them, are described much after the way that Cæsar describes the Britons fighting in the same sort of carriage; and the guider of the chariot is there called Ara, a page or lacquey (*b*).

Every

(*a*) *Diff. on Hist. of Irel.* p. 85.

(*b*) WARES' *Works*, Vol. II. p. 164.

Every reader of Ossian's poems must remember the beautiful description of the chariot of Cucholinn, the famous Irish chieftain, in the first book of FINGAL. But the blaze of splendour which Mr. Macpherson has thrown around this chariot, will not allow the eye to look steadily on it. In an Irish romance now lying before me of which the subject is the death of the same hero, his chariot is mentioned but not described: "Cucholinn having put on his helmet and habiliments of war, leaped into his *Chariot* without taking leave of Cauff or his guests, and his weapons fell down at his feet."

The chariot falling into disuse, the Irish were taught by the English to caparison the horses of their Cavalry with the strong brass bitt (*c*), sliding reins and shank pillion; (Plate XII. fig. 5.) and as well to mount without the aid of the stirrup, as to ride after the English fashion.

FIRE-

(*c*) Several bits and spurs of fine workmanship have been found in our bogs and are still extant. See *Collect. de Reb. Hib.* No. XIII. In the year 1252, O'Neil, an Irish chieftain, sent two hundred steeds with gold bitted bridles to O'Brien, another Irish chieftain. Vide *Ann. of Innisfallen*.

F I R E - A R M S

WERE unknown in Ireland till the reign of Henry VIII. "In the
 " year 1489, (says Harris) the first Musquets or Fire-Arms that
 " perhaps were ever seen in Ireland, were brought to Dublin from Ger-
 " many, and six of them, as a great rarity, were presented to Gerald,
 " earl of Kildare, then lord deputy, which he put into the hands of his
 " guards, as they stood centinels before his house in Thomas-court (d)." After this period, Fire-arms were no longer a rarity in this country : during the Elizabethan wars, they were liberally diffused through the kingdom. It was for the purpose of carrying on those wars with more terror to the natives, that pieces of ordnance were first introduced. At this time part of the Spanish Armada happening to be wrecked on the Irish coast, some of the Cannon were cast on shore. One of them is now preserved in the Armory of the Castle of Dublin, where it was deposited by colonel Vallancey, who had it brought up from Kinsale. In the same repository is preserved the cannon which killed saint Ruth ; but being covered with ammunition carriages, I could not obtain a drawing of it. It is, I am told, a long six-pounder.

Thus, with a rapid hand, having completed my design, I shall dismiss this Memoir with a poetical adjunct. O'Hoesy, a modern Irish Bard, contrasting the ancient discipline of the Irish, with that of late days, exclaims with indignation.—

N

(d) *Hist. of Dub.* p 283.

Ni fáicthean Síle angeall Treasa.
 Na tnealamh laoiach lámh ne Cuilt;
 Na colg ag deól deapnam laimhe.
 Ni cheanglann neo fainne fuilt.

No more the foe now trembles at our name,
 No more their captive numbers swell our fame;
 No martial earth is by the foldier prest,
 The sword, the sole companion of his rest:
 No warriors nightly canopy'd with air,
 See the frost bind the ringlets of their hair;
 Our weapons idly in our scabbards stand,
 Nor grow, as erst, to ev'ry valiant hand.

POSTSCRIPT.



No more the fun new trophies to our name,
No more that captive numbers swell our fame;
No more the earth is to the soldier prest,
This ground, the sole companion of his rest:
Nor warriors' sighs a canopy'd with air,
Nor warriors' hands the singlers of their hair;
Our weapons idle in our scabbards stand,
Nor grow, as erst, to every valiant hand.

POSTSCRIPT.

Fig 1

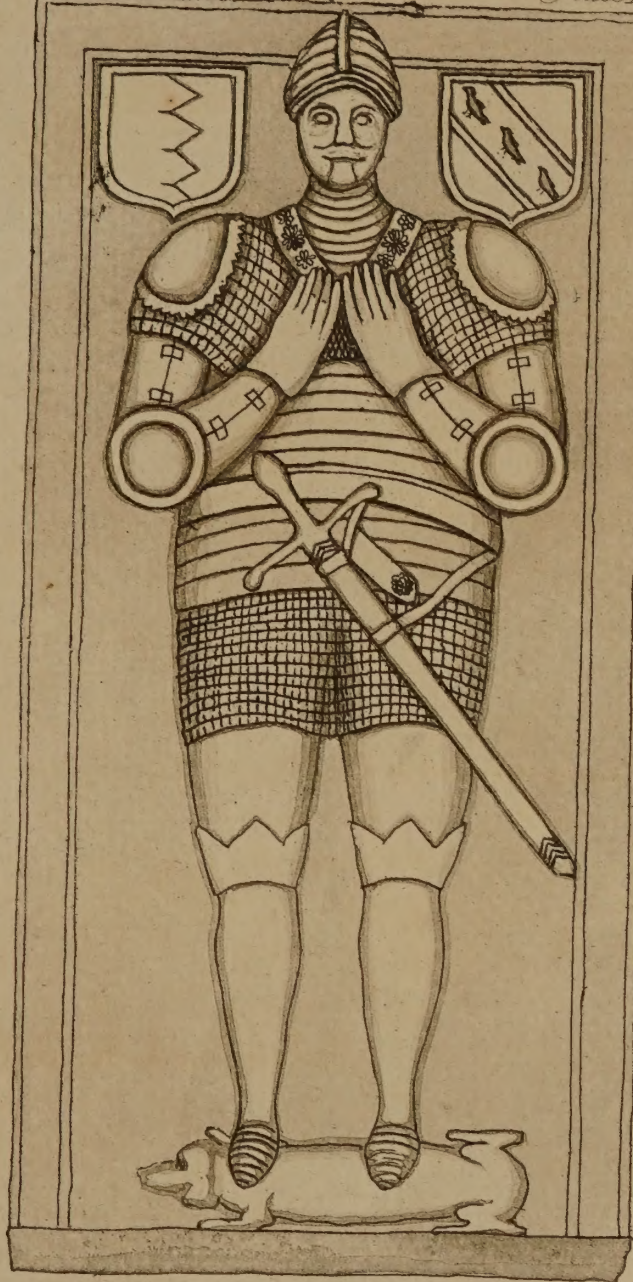


Fig 2

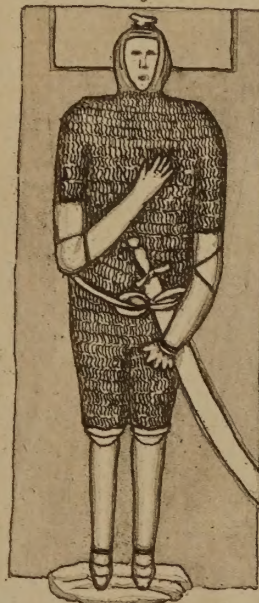


Fig 5



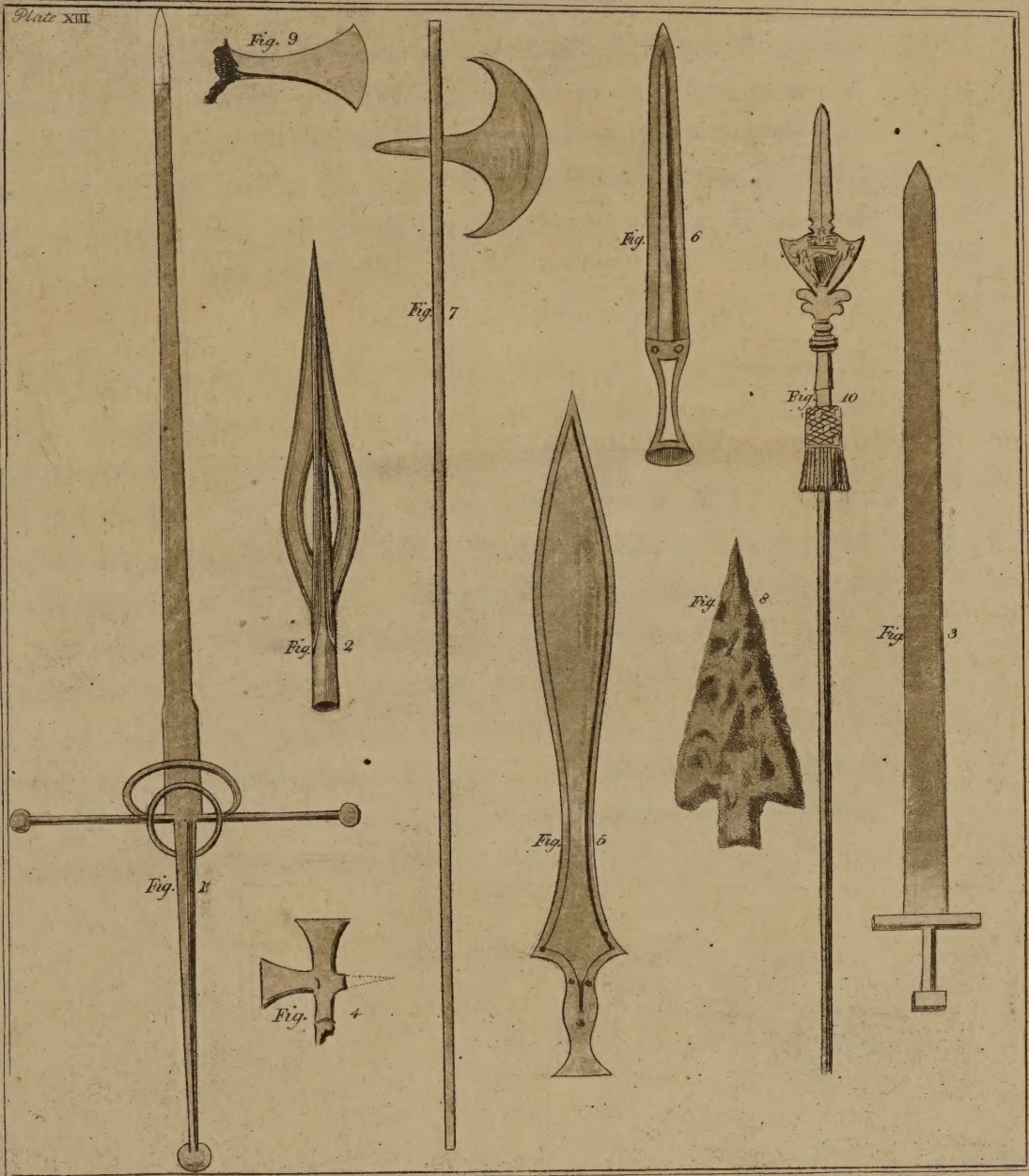
Fig 3



Fig 4



Fig 6



P O S T S C R I P T.

THE greater part of this Memoir was worked off, when I was favoured by Mr. Grose (the learned author of A TREATISE ON ANCIENT ARMOUR AND WEAPONS) with a drawing of a suit of Armour worn by an Irish earl in the reign of king John. This, I hope, will plead my pardon with Mr. Grose for omitting to notice, in its proper place, his valuable communication.

While this sheet was in the press, William Mitchell, esq; (author of some curious pieces respecting Irish antiquities, published anonymously at different times) informed me, that while a boy he happened to be present in the shop of one Moore, a silver-smith, near Skinner-row, Dublin, when a peasant offered for sale a golden helmet which he had found in the county of Tipperary. Caught with its glittering appearance, he was induced to examine it and to try it on his head. From the image of this helmet which remained impressed on his memory, he described it as resembling in form a huntsman's cap, with the leaf in front divided equally and elevated. The scull was encompassed with a ribband of gold crimped.—Two bodies cased in Armour were raised in Dublin within Mr. Mitchel's recollection.

S A P P E N D I X.

A P P E N D I X.

[No. I.]

A N

A C C O U N T

O F T H E

CUSTOMS, MANNERS, AND DRESS

Of the Inhabitants of

THE ROSSES on the Coast of the County of DONEGAL,
IRELAND.

I N A L E T T E R T O T H E A U T H O R.

A P P E N D I X.

A N A C C O U N T, &c. *

DEAR SIR,

UNDERSTANDING that you would be glad of any authentic information respecting the native Irish; and, having been highly entertained with some curious anecdotes concerning the inhabitants of the islands called The Rosses, on the coast of Donegal; as a proof of my regard for you, I here present you with some particulars which I have collected, partly from the personal conversation, and partly from the literary correspondence of my worthy friend, Mr. N—— of the county of Donegal.

In the years 1753 and 1754 his brother, then an eminent attorney, prevailed on my friend to accompany a person employed to transact some law business at The Rosses; the people there being then deemed savage and unamenable

* As this letter contains a very curious account of the state of society in The Rosses, at the commencement of the present century, I was unwilling to do violence to the writer's narration, by suppressing such parts of it as do not immediately belong to my subject.

menable to law : and, accordingly, when they understood the purpose of the visit, they assembled with determination to oppose its accomplishment ; and the expedition might have proved both fruitless and fatal, if Mr. N—— had not been master at once, both of their language and of his own temper ; but by his prudence and good humour, he tempered their passion ; while, by reasoning with them in Irish, he convinced their understanding. From their subsequent demeanour it appeared, however, the fire which had heated their first indignation, had been kindled by generous principles, natural to the human heart : the love of liberty, aversion to change, and attachment to a former landlord.

During his residence among them, Mr. N—— had ample opportunities of observation, which he was prompted to attend to, no less by necessity, than by curiosity : on their first appearance, their Dress attracted his notice ; the demands of nature forced him to observe their food, and his being accustomed to elegant accommodation at home, could not fail of exciting astonishment at their want of even decency in their manner of sleeping.

Notwithstanding their high latitude and bleak situation, none of them had more than two garments, and those of flannel of their own manufacture ; the men, a waistcoat and breeches, the women a gown and petticoat : but there was no linen in common use among them ; neither did Mr. N—— see above three or four women, who wore shifts, shoes, or stockings ; nor a single man with any more than a waistcoat and breeches on him.

Notwithstanding their seeming neglect of their persons, those islanders were not without a spice of vanity : for they had invented dye stuffs to diversify the colours of their clothes ; and their dying materials were (all of them) the produce of their own soil : the principal these three ; a kind
of

of mud, called *Mire-black*, made a very deep and durable black; a kind of stuff called *Carker* scraped off the rocks, made a very fine red; and a kind of plant almost the same, and of the same effect as *Madder*. The men's clothes were of divers colours; but the women's dress was regularly uniform, black gowns with red petticoats: but there was a distinction observed in the head dress of the females. The maidens wore the front part of their hair neatly platted about the face; the rest hanging down long behind, in separate locks, platted with hair-lace, and adorned at the ends with worsted tassels of divers colours: but the matrons did not plat their hair, only tying it with a small string, below which they let it play loose upon their backs.

Their usual summer diet consisted of milk, curds, and butter, with most excellent fish of several kinds; in winter they lived on potatoes, fish, rabbits, and butter; and some of them, but very few, had a little bread, made of barley or oaten meal: but, though some used salt to save their provision of fish, they had none with their ordinary victuals; the want of which, with the scarcity of bread, at first made their food so uncomfortable to Mr. N—— that he rode several miles into the neighbouring country, and could hardly find a small supply for money. In one of the largest islands, called *Oiey*, they used to kill great numbers of Seals, the flesh of which they salted for winter; and were so fond of it, as to prefer it to any other kind of meat. When reconciled to Mr. N—— and pleased with his affability they became very friendly and kind; and there was every week a sheep bought for him, which cost but six or seven shillings, weighing from nine to eleven pounds the quarter, as good mutton as ever he ate; which, with rabbits, lobsters, crabs, scollops and oysters in abundance, made every meal a feast.

Their houses were but mere huts, consisting chiefly of one room, with the fire in the middle of it: but what surprized Mr. N—— most, was
T their

their extraordinary mode of accommodation for the night's repose. All the family lay together in one bed; and, if any visitors came in the evening, they too slept with them; for they set no bounds to their hospitality. To provide lodging for the whole company, the youngest men were sent out for heath or bent-bushes; which they spread across the floor, to a length sufficient for the number present, and in breadth about six feet: over this litter, the mistress of the house laid part of a long plaid or blanket, on which the others, having stripped off their clothes, lay down as fast as they could; men and women together, all naked: then the mistress having drawn the rest of the blanket over them, lay down last herself, naked also. This they called a Thorough-bed, and Mr. N— was perhaps the only person, who had ever before worn a shirt in it. Yet this hospitable people, so friendly and generous to those they knew, appeared at first to strangers to be wild and fierce; but, after a little acquaintance, proved gentle and humane, especially to those they were in awe of; for, in all their simplicity, there was a strong mixture of cunning.

They had very little industry among them; for, so well contented were they with the gifts of Providence, wherewith those islands are plentifully furrounded; they had no notion of any other necessaries of life, than what they already were used to; and had scarce a wish beyond the supply of the present moment: that being answered, their only care was to provide for their landlord; and to purchase spirits and tobacco, their only luxury, of which they were all, both men and women, excessively fond. In Summer therefore, the men gathered the wrack of Sea-weeds, and burned it to make kelp; of which, the landlord or his Agent got as much, as was rated equivalent to the rent; and, if any remained, it was bartered, for what they most wanted or most desired: the rest of the year the general and principal employment of the men was fishing, except what was necessary for their potatoes and clothing, or the repairs of their huts and boats.

Their

Their boats, called Curraghs, were oval baskets, covered with Seal-skins; and, in such weak and tottering vessels, they ventured so far out, as was necessary, to get fish enough for their families: but their shell-fish they got in the following manner; the men went to the rocks with a hook tied to the end of a strong rod; and with that they pulled from under the rocks, as many crabs and lobsters as they wanted; the lobsters commonly weighing from five to twelve pounds each: for scollops and oysters, when the tide was out, the young women waded into the sea where they knew the beds of such fish lay; some of them, naked; others having stripped off their petticoats, went in with their gowns tucked up about their waist; and, by armfuls, brought to shore, whatever number of scollops and oysters they thought requisite; the scollops weighing from two to four pounds each.

When the weather was favourable the women frequently assembled in some neighbouring field, convenient to their huts; where they amused themselves with knitting and singing in the Sun. The oldest, forming a circular group, sat working in the middle; round them, the rest in circles, according to their years; the younger surrounding those of greater age, and singing alternate, and sometimes in chorus, while the elder continued knitting. Their songs, called *Speic-Seoachs*, were recitals of exploits atchiev'd by the giants, and warriors, and hunters of old. (*) Here it obviously occurs as a matter of reasonable enquiry, what became

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of

(*) This relation of my friend reminds me of the following passage in SHAKESPEAR'S *Twelfth Night*,

— The song we had last night —

Mark it Cefario, it is true and plain:

The spinsters and the knitters in the Sun,

And the free maids that weave their threads with bones,

Do use to chant it.

of all the stockings made by so many so often engaged in knitting, though none of them would (themselves) deign to wear any such thing: but, having no better authority to ground opinion upon, we may suppose, the females disposed of their handy-work, as the men did of their overplus of kelp, as necessity or gratification directed.

Their funeral processions were no less worthy of notice, than their other customs. Wrapped in a coarse woollen cloath, by them called *Ebed*, the corse was put into a Curragh, with the feet and legs hanging over the stern; and (with it) a man with a paddle, to conduct the whole train to the Isle of Aran, where their burial-ground was: this Curragh was followed by that, which carried the priest; next him went the relations of the deceased, in the order of their proximity in kindred; and then as many as had Curraghs; and of these, Mr. N—— saw sixty or eighty in a train.

When Mr. N—— returned to Dublin, it was necessary to bring some of the men with him from the Rosses; and he found it very difficult to get them dressed fit to appear in the Courts.—Yet these same Islanders so irreconcilable then to the modes of their civilized countrymen, in less than forty years became quite another kind of people, totally altered in their carriage and conduct, their habiliments and habitations, their occupations and manner of living; for, when Mr. N—— paid them a visit in 1787, he found them so much improved by their intercourse with others, that he scarce knew some of his old acquaintance; and was no less pleased than surprized at seeing spruce young lads fashionably dressed on Sundays, in fatten waistcoats and breeches, with white silk stockings, silver buckles, and ruffled shirts.

In

In conversation with an elderly gentleman, who had above forty years ago made the tour of North Britain, when I communicated what I had learned concerning The Rosses ; he assured me, that my description of these Islanders is an exact picture of what he had seen in the Scotch Highlands and the Orkney Islands.

If what I have here set down can be of any use to you, it is at your service, from

Your sincere friend and

Very humble servant,

A—— B——,

D U B L I N,

April 10, 1788.

[No. II.]

A

DESCRIPTIVE CATALOGUE

OF

IRISH IMPLEMENTS OF WAR, &c.

IN THE COLLECTION OF

RALPH OUSLEY, Esq. M. R. I. A.

IN A LETTER TO THE AUTHOR.

A DESCRIPTIVE CATALOGUE, &c.

DEAR SIR,

IN your last favour you express a desire to know what kind and number of Irish warlike implements are in my collection. I now sit down, with much pleasure, to comply with your request; but must first observe, that having mislaid my catalogue, I fear I cannot be as satisfactory as either you or I could wish.—

A brass (or mixed metal) halbert, in good preservation, with three holes for rivets, and one brass rivet yet remaining. It is 8 inches long, and $2\frac{3}{4}$ broad; weighs $7\frac{1}{2}$ ozs. Found in Athlone in 1778.

An halbert (part of) $8\frac{1}{2}$ inches long, and 2 inches broad; weighs $7\frac{1}{4}$ ozs. Found near Dunmore, co. Galway, in 1781.

An halbert with a curve. It is $9\frac{1}{4}$ inches long, and $2\frac{1}{4}$ broad. Weighs 7 ozs. Found in Limerick, 1781.

U

An

An halbert with two rivets of bräs. It is 11 inches long, and $3\frac{1}{2}$ broad. Weighs $11\frac{1}{2}$ oz. Found near Athlone in 1782.

An halbert $10\frac{1}{2}$ inches long, and $2\frac{3}{4}$ broad. Weighs 12 oz. Found near Limerick, in 1781.

Fourteen heads of Spears and Darts, from $2\frac{1}{2}$ inches to $8\frac{1}{2}$ inches long. And from $1\frac{1}{2}$ to 7 oz. weight. Amongst these is a beautiful triangular Spear, with a screw, in fine preservation, which was found near Ennis in the county of Clare in 1786. It is 7 inches long, and weighs $6\frac{1}{4}$ oz.

A sword (the hilt broken) found in the co. of Clare, near Limerick, in 1782. It is $15\frac{1}{2}$ inches long, and weighs 14 ozs.

A beautiful sword found at Raigh, near Dunmore, co. Galway, in 1774. It is $23\frac{1}{4}$ inches long, and weighs 1lb. 6 oz.

Thirteen Celts, from 2 to $12\frac{1}{2}$ oz.

Eleven spurs from 1 to 4 oz. Some of the rowels more than $2\frac{1}{2}$ inches, diameter.

Eleven Tuagh-Suaighte, or Chipping-axes, from 6 oz. to 1lb. and upwards; and different from any exhibited or mentioned in No. XIII. of COLLECT. DE REB. HIB.—Five of these Axes weigh from 6 oz. to 2lb. 2 ozs.

Several Broches of bräs, silver, and gold; and gold and silver mixed.

I have

I have also chain rings, bodkins, Druidical scythes, images, gouges, trumpets, and many other brass antiquities, but rather foreign to your present enquiry.

I am,

Dear Sir,

With great truth,

Your faithful and obedient servant,

RALPH OUSLEY.

WILLSBOROUGH,
CASTLEREA,
April 4, 1788.

[No. III.]

A N

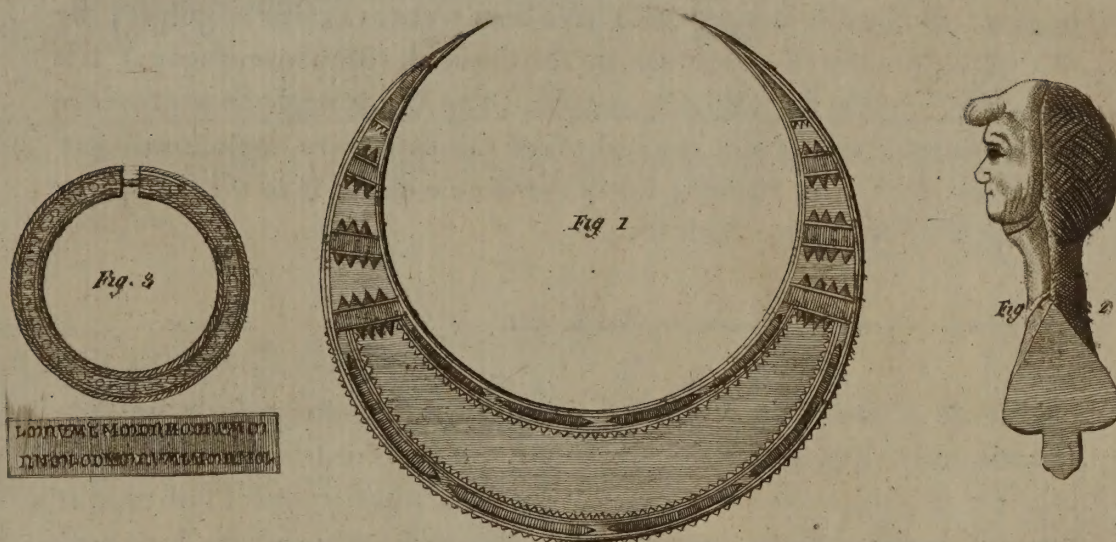
A C C O U N T

O F

THREE RELICKS OF ANTIQUITY

FOUND IN

I R E L A N D.



An Account of three RELICKS of ANTIQUITY found in
IRELAND.

FIG. I.

THIS curious relick was lately found on the lands of Kilwarlin, in the county of Down, and is now in the possession of the right honourable the earl of Hillsborough, who politely communicated the drawing. It is made of a thin plate of gold. In form, it is nearly circular, (as represented above), the diameter about 8 inches; and the rim, in the broadest part, $2\frac{1}{4}$ inches.

Concerning

Concerning the use of this implement, I shall not venture to offer a decided opinion. By some it is supposed to have been worn as a collar or gorget; by others, it is considered as an ornament for the head. (See above, page 9.) It is certainly of too small a compass to encircle the neck; but might be worn on the head or breast. Ignorant of the real use of this implement, conjecture might betray me into inconsistency; I shall therefore commit it to the antiquary to dispose of as he may think fit.

FIG. II.

Is made of brass; It was found in sinking a foundation for a house in Church-street, Dublin, in the year 1772. It remained for a while in the collection of the reverend Mervyn Archdall, whence it passed into that of the right honourable W. Conynghame. The singularity of the head-dress obtained for it a place here.

FIG. III.

A golden ring or Amulet, found in the ruins of a castle in the county of Wicklow. It is now in the possession of Arthur Wolfe, esquire. Having consulted a learned friend, concerning the probable use of this ring, and the legend with which it is inscribed, he favoured me with the following attempt.

“ I here send an attempt to explain the Amulet, but am not very certain that I have found the true reading. It is inscribed with Gothic letters of the 14th and 15th centuries, which letters were derived from the Runic of the 11th century, several of which are contained in this Inscription. It appears to have been a pardon, or absolution-seal belonging to a priest or confessor of the Cavanagh family.

On

On one side is,

Iomachaith matmhiachaithiac machaith a mhac o mhac chaithmhana-
chaith.

For,

Iomhadhaogh maithmheachaithiac machuibh a mhac o mac chaomha-
nachaibh.

That is,

Multitudes of pardons to the sons of the son of Mc. Cavanaghs.

On the reverse,

Mac o mac o mac mac o mac o mac o mac o m.

"The son from the son from the son's son from the son from the son from
the son from the sons, &c. that is, from one generation to another, for
ever."

"These kind of indulgences, were common during the dark periods of
the latter ages; they were given by the popes and legates to abbots, priors,
and confessors, for the use of their patrons and great families, who, no
doubt, paid well for them. They were either given in metal, to be worn
pendent on their bosoms; or by impressions on wax, to be worn in a case:
several have been found in England, in the Runic, Gothic, and Latin cha-
racters, and in the Latin and Saxon languages. This under consideration,
does not appear older than the 15th century."

"This inscription perhaps was intended to have been read also back-
wards, as most of the Runic legends or amulets found in England are;

X

indeed

indeed, almost all Runic inscriptions of short sentences are generally read backwards as well as forwards, and were considered amongst the unenlightened, as charms."

I shall here take occasion to observe, that in no nation were charms more prevalent than in Ireland. In the dark ages they were worn on every occasion. In the time of Camden, the Kern never went to the field of battle without his Amulet. Even at this day, the Irish peasantry consider the little Arrow-heads of stone, which are found in such abundance in this kingdom, as being endued with a secret charm, and accordingly wear them about their neck as an Amulet, frequently setting them in silver. Shakespear alludes to the popular belief of the power of magic in Ireland, in *AS YOU LIKE IT*. Act 3, Scene 6. It is also hinted at by Randolph, another early English poet.

[No. IV.]

A N
A C T,

THAT THE

SUBJECTS OF THIS REALME

SHALL HAVE

BOWES AND OTHER ARMOUR.

(10 HEN. VII.)

An Act that the Subjects of this Realme shall have Bowes
and other ARMOUR.

(10 Hen. VII.)

I T E M, prayen the commons, that in consideration that the subjects of Ireland have none English bowes and arrowes for the resistance of malice of their enemies and rebels, like as they have had in times passed; by reason whereof they be not so able to defend them from destruction, as they were at other seasons heretofore: therefore it be ordeyned, enacted, and established by authority of this present Parliament, That every subject having goods and cattels to the value of X. li. have an English bow and a sheaf of arrowes according; every subject having goods to the value of XX. li. have a jack salett, an English bow a sheafe of arrowes; every freeholder, having land to the value yearely of foure pounds, have his horse, jack salett, bow and sheaf of arrowes; every lord, knight, and esquire, within the said land have for every yeoman daily in their household, Jack Salett, Bow, and Arrowes, to the intent that all the commons of the said land may be able to doe the King or his Lieutenant service for their own defence and surety.

II. And by the same authority it be ordeyned, That if the foresaid persons, or any of them, doe not observe and perform the premisses as it is before

fore specified, that then they and every of them doe forfeit to the King, Vi s. Viii d. as oftentimes as they and every of them shall offend the foresaid ordinance.

III. And by the same authority it be ordeyned, That there be henceforward in every barony within every shire of the said land two wardens of peace, having authority as it hath bin used of old time, and in every parish constables of able persons inhabitants within the said parishes, and a payre of Butts to be had within every of the foresaid parishes, at the cost of the said parishioners, that the commons of the said land may the sooner attain the practise and experience of Archers; and that the foresaid constables in every parish upon pain of forfeiture of xiid. at every default, doe call before them or one of them every haly day all and every of the foresaid persons, having Bowes and Arrowes, as afore is rehearsed, to shoot, and cause them to shoot, at the least, two or three games at the said Butts.

IV. And by the same authority it be ordeyned, That if any of the said persons make default at any haly day, without a reasonable cause shewed, that then the said constables have full power and authority to record their defaults, and amerce them and every of them at every such default in iiid. and the saide constables to present the said amerciements in writing to the barons of the King's exchequer in the said land, to be levied and perceived in like maner and forme as the King's revenues been levied there.

[No. V.]

L I S T

OF THE

P L A T E S

WHICH ILLUSTRATE THIS WORK;

WITH

O B S E R V A T I O N S.

LIST of the PLATES which illustrate this Work, with OBSERVATIONS.

F R O N T I S P I E C E.

I Cannot better explain this elegant little design than in the words of him whose fancy conceived it. “It represents two Irish warriors on the confines of a wood. The figure on the left is armed with the fourteen-foot Pike and the Battle-axe, and cloathed in the thrum Jacket and close Truise: on his head is the Monteraro cap, worn by the Irish infantry in the 15th and 16th centuries, as appears from a drawing in the College, representing the taking of the earl of Desmond by O’Conor. The head of this figure is after an head of an Irish foldier given in the original Latin edition of Ware. Behind the figure hangs his wicker Shield and Skein. The figure on the right is cloathed in the Dhilimor, without Truise or Sleeves, with the cloak as described by Froissart. On his head is the conical cap, taken from a figure in the Black-abbey, Kilkenny. In his left hand he holds his Staff, and in his right the short scuit or Dart; behind him, on the rock, lies his wicker Shield and heavy Sword. The Shields are taken from Cordiner, and the Sword from the Crofs of St. Boyne. In the middle, at a distance, rides a chief throwing his Lance, clad in the Dhilimor and Canabhas, covering his head and all the body. This figure is taken from that of M’Murrough meeting the earl of Gloucester, in the Harleian MSS. In the back ground are mountains and a round tower.”

Plate I. (p. 4.)

Fig. 1. was sketched by Mr. Beauford of Athy, from a Stone-cross at Clonmacnoise. Fig. 2, 3. were taken by the same gentleman from the shaft of a Cross dugged up in the church-yard of Old Kilcullen, in the county of Kildare. Fig. 4. drawn by Mr. Beauford also. Fig. 5. copied from an engraving in the 7th vol. of the *ARCHÆOLOGIA*. Fig. 6. sketched by the rev. D. A. Beauford, from a monument at Strade in the county of Mayo.

Plate II. (p. 15.)

Fig. 1, 2. Fibulæ, taken by col. Vallancey from the originals still extant. (See p. 5. Fig. 3. a Fibula in the collection of R. Ousley, esq; drawn by W. Ousley, esq. Fig. 4, 5. Bodkins, from drawings taken by col. Vallancey from the originals.

Plate III. (p. 22.)

Fig. 1, 2, 3. regal figures from fresco-paintings at Knockmoy, county of Galway. The drawing from whence these figures were copied, was executed by Mr. Wm. Leeson, in the year 1784. Fig 4. a Druid's crown as given in pag. 70. of *COLLECT. DE REB. HIB.* Fig. 5. a golden crown supposed to be still extant in France.

Plate IV. (p. 29.)

This drawing was made at my request in the year 1787, by Wm. Ousley esq; who had the scattered fragments of the monument collected for the purpose. This monument (which exhibits both the religious and military habits

habits of the times) was erected to the memory of Felim O'Connor, King of Munster, and nephew of the unfortunate Roderic, in the year 1265. He is represented in a monastic habit, with an otter at his feet. This monument was much damaged by a party of Cromwell's foldiers. A few years since, the figures of the Galloglasses was pulled down in a drunken frolic.

Plate V. (p. 34.)

Fig. 1, 2. Irish kings in their robes. Fig. 1. was sketched from a Cross at Monaster-boice, by Mr. W. Beauford. Fig. 2. taken from a monument at Strade, in the county of Mayo, in the year 1787, by the rev. D. A. Beaufort. This figure, and fig. 6. in Plate I. were prepared for the engraver by Mr. J. Maginnis. Fig. 3, 4. Bodkins, see p. 15. Fig. 5, a Bodkin in the possession of the countess of Granard.

Plate VI. (p. 39.)

A female figure on a monument in the abbey of Athassel, in the county of Limerick. Drawn on the spot by Mr. A. Cooper, in the year 1781.

Plate VII. (p. 43.)

A female figure in St. Mary's church at Howth. Drawn on the spot by my Brother, in the year 1787.

Plate VIII. (p. 46.)

Fig. 1, 2. Female figures on a monument at Old Kilcullen, in the county of Kildare. Drawn by Mr. W. Beauford.

Plate IX. (p. 48.)

Female figure on a monument at Fertagh, in the co. of Kilkenny. Drawn by Mr. A. Cooper, in 1781.

Plate X. (p. 58.)

Fig. 1, 2. Copied on a large scale, by my Brother, from A MAP OF THE TAKING OF THE EARL OF ORMOND, amongst the M. S. S. of Trinity College, Dublin. Permission to have this map copied was politely granted me by the board of Fellows. A copy is now in my possession, from one made by col. Vallancey.

Plate XI. (p. 68.)

The figures in this plate were taken by Mr. Gore Ousley, (now of Calcutta) from a sketch of the tomb by an accomplished young lady of the family of Aylmer.

Tail-piece, (p. 94.)

This drawing was made from the windows of the upper Treasury, by Mr. A. Cooper, in the year 1782.—The range of little buildings that appear to cover the base of the tower have been lately removed.

Plate XII. (p. 110.)

Fig. 1. a knight templar taken by my Brother from a tomb at Lusk, county of Dublin. Fig. 2. a knight in chain-mail, taken by Mr. A. Cooper, from a monument at old Kilcullen, county Kildare, supposed to be one of the family of the Eustaces. I was sorry, not long since, to see the stone on which
this

this figure is sculptured, removed from its place, and resting against the walls of the church. Fig. 3, 4, 5. little figures taken from the MAP OF THE TAKING OF THE EARL OF ORMOND, and given for the purpose of shewing the Glib, Pike, and manner of caparifoning an horse at that period, (1601.) Fig. 6. an Archer, from the fresco-paintings at Knockmoy.

Plate XIII. (p. 127.)

Fig. 1. A two-handed sword in the castle of Howth, 5 feet $7\frac{1}{4}$ inches long. Fig. 2. a beautiful spear-head of brass, $2\frac{1}{2}$ inches long. Fig. 3. an iron sword found at Kilmainham, and conjectured to have belonged to a knight templar. Its length 3 feet and one inch. Fig. 4. a small battle-axe of iron, in the collection of the countess of Moira, the spear part broken off. It is 4 inches long. Fig. 5. a sword found in the bog of Cullen, county of Tipperary. Fig. 6. a skein. Fig. 7. a battle-axe, from a sketch of some rude pieces of sculpture on the bridge of Athlone. Fig. 8. a spear-head of stone. In the SAGGI DI DISS. ACCAD. DELLA ACCAD. ETRUSCA DI CORTONA, is given an engraving of the head of a weapon, there called a lance, closely resembling this figure. Diss. v. tav. 2. Fig. 9. a small iron battle-axe found with fragments of other iron weapons, and some human bones, on the lands of Barnhall, county Kildare. It is 7 inches long, and $5\frac{1}{2}$ inches broad. Fig. 10. the battle-axe, carried at this day by the battle-axe guard of the castle of Dublin.

F I N I S.

